

SOME
HELPE
S
TO
STIR UP TO
CHRISTIAN
DUTIES.

Wherein is explained the
Nature of the Duty of
Stirring up our selves.

Instances are given in the
most necessary Christian
Duties.

Some questions about this subject
are profitably resolved.

By *Henry Whitfeld*, Preacher of
Gods Word.

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TO
THE RIGHT
HONOURABLE,
ROBERT GREVIL,
Lord BROOKE, of
Beauchamp-Court, en-
crease of Grace.

Right Honourable,



*Considering how
hard a thing it is,
by reason of that
fraile and corrupted nature
we carry about with us, to
profit by prayse ; and fin-
ding*

The Epistle

^a Ut quis-
que est lau-
de dignissi-
mus ita mi-
nime li-
benter suas
audire so-
let laudes:
Eccl. 1.

Job 32. 22

ding moreover, ^a that the
more deserving, and wor-
thy any ^a of it, the lesse
desirous they are to heare
it; Iudging your Lordship
to be of the same mind, I re-
solved not to detain you
with matter of that nature;
Neither indeed dare I
give ^b flattering Titles,
fearing the secret reproofe
and stroke of God in my
owne Conscience. I have
adventured to addresse
this Dedication to your
Lordship, partly for the
shrowding and sheltering
this little Booke under your
Ho-

Dedicatory.

Honours Name and protection, which I humbly crave; and partly because I deemed your Lordship a fit patron of it, the Lord having added this to all his other favours, as to give you a heart stirred up in duties of his Service and Honour, which is the subject of this Treatise; I conceived also some hopes that you might see something in it, whereby you might be farther provoked and stirred up in the earnest Love, and open profession of the Truth, whereof you

The Epistle

have given abundant Testimony before many witnesses, which this Treatise calls for, and gives some light unto. Blessed be the Divine Majesty, who (notwithstanding the great severity of that Sentence in Holy Writ, & That not many wise men after the Flesh, not many mighty, not many Noble are called) hath, in your fresh and flourishing times, amidst the confluences of many worldly blessings and contentments, looked upon you, and made choyce

Dedicatory.

choyce of you for himselfe to
doe him service, and hath
taught you to esteeme the
world as it is; when he hath
passed by so many of high
birth, and of great ranke
and quality, who are migh-
tily enthralled, and lye pro-
strate, adoring the seeming
felicities of this present
world. What remaines then
but that you advance for-
ward, and doe still more
Nobly and worthily, impro-
ving those singular endow-
ments bestowed on you to
the best advantage of the
Giver of them. Thus shall
the

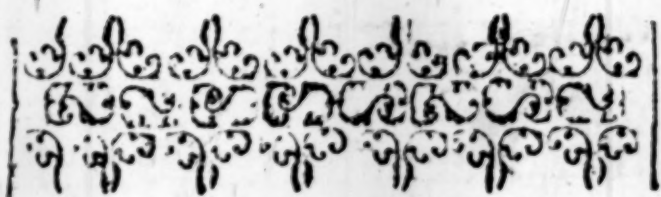
The Epistle, &c.

d 1 Sam. 2.
30.

*the Lord still goe on to per-
forme his promise, ^d That
such as honour him he
will honour. The truth,
and comfote of which I
doubt not but your Lord-
ship hath already found and
felt, the greater and more
excellent part of which re-
maines to be fulfilled to you
when your earthly honor is
layed in the dust, and your
soule advanced to that ho-
ped for perfection. For the
full accomplishment whereof
he shall ever pray, who rests
Your Lordships
to be commanded*

in all Christian service

Henry Whitfeld.



The Epistle to the READER.

Christian Reader,



Our spirituall life
being the most
choice, and pre-
cious treasure
that we carry about us in
these our earthen vessels, in
the lively sense and operati-
ons of which consists the ve-
ry life of our lives, and the
height of our comfort, and
solace here below : How
needfull is it that wee consi-
der of all meanes, and wayes
by which this life may be
pre-

The Epistle

preserved, and enlarged, that we may have it in more abundance. And this wee should the rather doe, both in regard of those inward annoyances, which flowing from our corrupt nature, doe cause many faintings, and decayings even in the best, as also in regard of those evils, which comming from without, and breaking in upon this life, doe wondrously waste, weaken, and hinder the operations of it. Now as it fares with our naturall life, that stirring and exercise prooves specially helpfull for the preservation of it; so that which makes our spirituall life more lively, and fills it with stronger spirits, and activenesse, is the exercising

to the Reader.

cising of the severall powers
and faculties of it, the seve-
rall gifts and graces of it, in
all those acts and wayes in
which it is to put forth it
selfe. The serious thought
of which hath caused mee
(Christian Reader) to make
this Essay, and to come to
thy helpe in what I might in
this short discourse follow-
ing: The matter I know is
necessary, and of generall
use for all Gods people,
though the manner of hand-
ling of it will not be found
so notionall, accurate, or ju-
dicious; yet finding none, as
I could call to minde, that
had travailed in this Subject,
I thought my weakneses in
this kinde might be shelte-
red under my desire of a
more

The Epistle

more generall good.

I considered also I had many of my christian friends, and neereſt kindred farre removed from me, who being part of my care, I was willing to put ſomewhat into their hands, which might, not onely be as a pledge of my love to them, and ſome directiō for them, but might alſo (by Gods bleſſing) have ſomewhat in it to quicken them up in their Chriſtian courſe. I ſaw my glaſſe running out a pace, and I knew it would be a griefe of heart unto me, if either they, or I had bin called for hence, before I had left with them ſome prooſe of my care and love, which I conceived might beſt be effected this way. I

I viewed also the way,
and course of many profes-
sours of Religion, even of
such as are counted of the
forwarder sort; where I
found much sloath, luke-
warmenesse, and backsliding.
I thought if I could throw
but a sparke into the heart of
any such, who did know
what a fire it might kindle:
In many also (though well
minded) there is plainely to
be seene a lownesse, and flat-
nesse of spirit, together with
a contentednesse to goe an
easie and ordinary pace in
their Duties and performan-
ces: Now if I could but a
little heighten the affections,
desires, and endeavours of
such, and cause them some-
what to advance and put for-
ward

The Epistle

ward, it would be abundant recompence for what ever paines I could bestow in this kinde.

I found also I had a dull, and sluggish heart of my owne, which by this meanes might haply be quickned up, and that thus setting rules, and lawes to my selfe, what I had written might be of further use for me for the time to come.

Some fruit also, and acceptance I found amongst such, where I preached over these Notes, in a shorter manner. All which layed together have now prevailed with mee to doe that which I never intended to doe, *viz.* to give way to the publishing of them, and bringing

to the Reader.

bringing them into a more open light. What ever I have done, I offer it unto thy view, and submit it to thy loving censure; hoping, that if thou gaine ought by what is written, thou wilt remember him at the throne of grace, whose aime and end was meerely thy profiting. And thus, beseeching the Lord in mercy to guide us with the Spirit of wisdom and meeknesse in writing and reading, that ~~we~~ we may be able to give up a comfortable account of both in the great Day of our reckonings; I rest

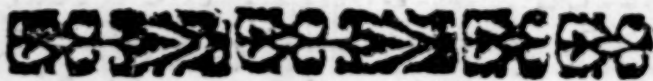
*Thine in the Lord
Jesus Christ,*

H. WHITEFIELD.



Errata.

*Page 11. line 11. read beautifull p. 14.
l. last, for them r. others p. 15. l. 11. for
loose r. close. p. 84 l. 14. r. stirring. p. 95
l. 16. for *sejors* r. *señors*. p. 103. l. 6 for
Counsell r. Council. p. 121. l. 17. r.
great. p. 165. the last in the margin,
for E, K, r. E. R,*





The Contents of the
severall Chapters of
this Treatise.

CHAP. I.

THe Coherence and resolution
of the Text. page 1

CHAP. 2.

That Gods people doe charge
themselves with more secret sins
then any else doe. p. 13

CHAP. 3.

How Gods children should
seeke unto God in evill times,
when he gives tokens of his dis-
pleasure. p. 26

CHAP. 4.

That the worke of a Christian
in respect of a spirituall estate
lies most with himselfe. p. 36

CHAP. 5.

About this christian dutie of
stirring

The Contents.

stirring up our selues, and what it is to stirre up ones selfe in christian duties. p.61

CHAP. 6.

What the maine duties are about which we are to stirre up our selues. p.68

Section 1. Of stirring up our selues in the most weighty businessse of our owne and others salvation. p.69

Sect. 2. Of stirring up our selues against our owne sinnes p.84

Sect. 3. Of stirring up our selues against the sinnes of others. p.89

Sect. 4. Of stirring up our selues when we come to God in prayer for our selues. p.94

Sect. 5. Of stirring up our selues when we come to pray for others. p.97

Sect.

The Contents.

Sect. 6. Of stirring up our
selues in praising God. p.

101

Sect. 7. Of stirring up our
selues in standing for God and
and his honour. p. 104

Sect. 8. About stirring up our
selues in the reading and hea-
ring of Gods holy Word.

p. 111

Sect. 9. Of stirring up our
selues in sanctifying the Lords
day. p. 117

Sect. 10. Of stirring up our
selues in our partaking of the
Sacraments. p. 118

Sect. 11. How to stirre up our
selues in laying hold on the
Promises. p. 125

Sect. 12. Of stirring up our
selues in the duties of love
and mercy. p. 133

Sect. 13. Of stirring up our
selues

The Contents.

selues in regard of our christian race. p. 136

Sect. 14. *How we are to stirre up our selues when our last end approacheth.* p. 139

CHAP. 7.

Shewing the grounds of this Dutie of stirring up our selues. p. 146

CHAP. 8.

Wherethe doctrine of stirring up our selues is applied in the severall uses of it. p. 152

CHAP. 9.

Shewing some Motives unto his duty of stirring up our selues p. 185

CHAP. 10.

Shewing some Rules and Meanes by which we might attaine to this stirringnesse of heart. p. 198

SOME

I


SOME
HELPE
TO STIR UP
TO CHRISTIAN
DUTIES.

ISAIAH 64.7.

*And there is none that calleth
upon thy Name, that stirreth
up himselfe to take hold on
thee.*

CHAP. I.

*The Coherence and Resolution
of the Text.*

 Hese words are
part of a Confes-
sion, and Confes-
sion part of a
prayer, which the Prophet
B poures

poures out unto God, upon occasion of the sad, and desolate estate of the Church of God, to be caused by the *Chaldeans*, which the Prophet foreseeing in spirit, speaketh of it as present. For it may appeare by the sad expostulation, which the Prophet maketh with God in the latter end of the former Chapter, that God had given up his people to *the error of their wayes*, and to *the hardnesse of their hearts* : and, which much aggravated their misery and calamity, God had taken away the meanes of their Reformation (which were the holy Ordinances of his Worship) by giving up his Sanctuary to be trodden downe of the Adversaries ;
fo

so that now they were overwhelmed both with Spirituall, and outward Judgements together; inward desolutions, and outward desolations both of Church and Common-weale, Chap. 63. vers. 17, 18.

Now looke as when the Cisternes are dry, and the Conduit-pipes are broken, men are wont to have recourse to the Fountaine for supply of living water: so in this dry and dead estate of the Church, when the wayes of Gods people were foule, and their hearts worse, and themselves left destitute of all meanes of redresse and succour, the Prophet looketh up to God in heaven: and because the succour they

stood in need of, was a work of great power and glory, he bursteth forth into a vehement and earnest prayer, calling unto God to come out of heaven, to worke their Salvation and Redemption for them with his mighty and glorious power: *Oh* (saith he) *that thou wouldest rent the heavens and come downe, that the mountaines might flow downe at thy presence*: meaning, that God would suddenly and strongly shew forth the might of his glorious power in their behalfe; that so those mountaines of difficulties, which hindered their deliverance and restitution, might be removed, or at leastwise melt, and give way to them, v. i.

Now

Now this prayer of the Prophet (which taketh up this whole Chapter) consisteth of three principall parts :

1. Of a Petition, *vers.* 1. to the 5.

2. Of a Confession, *vers.* 5, 6, 7.

3. Of a Deprecation, *vers.* 8. to the 12. which endeth the Chapter.

In the Petition (which is the first part of the prayer) the Prophet earnestly provoketh God to manifest his glorious power, and fierce wrath against their adversaries ; his glorious power is expressed, *vers.* 1. *That be-
renting the heavens, and com-
ming downe, the mountaines
might flow at his presence.* His

fierce wrath, *vers. 2.* That as when melting fire burneth, the fire causeth the water to boyle; So the fire of Gods wrath, burning against their adversaries, as drosse (though mountaines of drosse) yet they might boyle, and melt, and wast away.

This petition the Prophet worketh upon God with an holy and spirituall wrastring by a threefold argument:

1. From the glory of Gods great Name; that so hee might make his Name knowne to his Adversaries, and the Nations might tremble at his presence, *Vers. 2.*

2. From the ancient, terrible, and glorious power, which God shewed forth in their deliverance out of Egypt,

gypt, and in the promulgation of the Law, *vers. 3.* When thou diddest (saith he) terrible things which we looked not for, thou cammest downe, the Mountaines *shook* at thy presence.

3. From the unspeakeable & unconceivable riches of the grace of the Gospell, which from the *beginning* God hath prepared for *h's* people that wait for him, *vers. 4.* and so the Apostle expoundeth the place, *1 Cor. 2. 9.*

The second part of this Chapter, and of the Prophets prayer, is the Confession that he maketh, and that of two things:

1. Of Gods readinesse to shew mercy, *vers. 5.*

2. Of their unpreparednesse to receive mercy, in re-

spect of any desert of their owne, *vers. 5, 6, 7.*

Gods readinesse to shew mercy, is expressed in the beginning of the fift verse, *Thou meetest him that rejoyceth and worketh righteousness, those that remember thee in thy wayes.*

Their unpreparednesse to receive mercy, is expressed, first, generally; and then particularly.

Generally, in regard of their sinnes, and of Gods just displeasure against them for their sinnes, in the next words; which yet he quali- fieth with hope of salvation, by the continuance and constancy of Gods wayes of grace and mercy to his people, *vers. 5. Behold, saith he*

he, thou art wroth, for we have sinned, (and so are unworthy and unfit for mercy) yet in those, to wit, in those wayes of thine (wayes of grace and mercy, prepared in the Gospel from the beginning of the world) in those is continuance, and constancy, (notwithstanding our undeservingnesse) and wee shall bee saved.

More particularly, their unpreparednesse for mercy is expressed, *vers. 7.* in a double respect:

1. In respect of the uncleannesse and filthinesse, not only of their corrupt nature, but even of their best actions and duties, *vers. 6.* But we are all (saith he) as an unclean thing, and all our righte-

*ousnesse, are as filthy ragges,
&c.*

In respect of their spiri-
tual dulnesse and sloth to ex-
ercise such graces and duties
as might turne away Gods
wrath, and remove their sins
and misery: *Vers. 7. There is
none that calleth upon thy Name,
that stirreth up himselfe to take
hold on thee.*

In the third part of this
prayer and Chapter (which
is the Deprecation) the Pro-
phet earnestly prayeth a-
gainst the sorenesse or great-
nesse of Gods wrath, and the
everlasting remembrance of
their iniquities, *vers. 9.* and
this request hee presseth
upon God by two Argu-
ments:

1. By the mutuall inte-
rest

rest they have in God, and God in them ; *Thou art our Father, our Potter ; wee thy children, and as clay in thy hand, vers. 8. Wee thy people, vers. 9. thou therefore our King.*

2. By the desolate and forlorne condition of Gods owne Cities ; yea, of his, and their *holy, and beautifull house, vers. 10, 11.* Which injuries and indignities the Prophet demands with a patheticall question, how he can endure to looke at, and refraine and hold his hands from redressing, *vers. 11.*

To returne to the words of the Text, they be (as you see) a Confession or Complaint of the latter of those evils, which made them un-

WOR-

worthy, and unprepared to receive mercy; to wit, in respect of their Spirituall dulnesse and untowardnesse to the exercise of such Graces, and Duties, as might turne away Gods wrath, and their finnes together. Wherein observe,

1. The generality of this Spirituall dulnesse; it is Epidemical, common to them all, none free from it; *there is none* (saith he) *that calleth, &c.*

2. The Duties neglected, which were two:

1. *Calling upon Gods Name*, (though in a most needfull time.)

2. *Taking hold of God*; by which is meant, either by faith laying hold of his Covenant;

venant; or else figuratively, as it were, holding God, and staying him that hee depart not from them; keeping him with them, as *Saul* would have kept *Samuel*, 1 *Sam.* 15. 27. And this latter hee amplifieth by their neglect of the very endeavour after it: *None stirreth up himselfe to take hold of thee.*

CHAP. II.

That Gods people doe charge themselves with more secret sinnes than any else doe.

A *Nd there is none that calleth upon thy Name.] Before wee come to lay forth the*

the maine thing intended, it will not bee amisse to take a short view of some passages in the Text as they lye in our way.

And first in generall, from the nature of their complaint; if wee looke to the matter of it, we shall finde it to be not so much in regard of their present pressures, and evils which lay upon them; neither for grosser finnes, which were more open and obvious to the eyes of others, but for more inward and secret corruptions, and failings, such as the world takes no notice of, or will hardly be brought to acknowledge they are finnes at all; or if so, yet not worthy the troubling themselves for them,

them; as not to have striven
with the Lord in their prayers,
to stay the judgement threatned;
and not to stirre up themselves
to bold the Lord, that hee depart
not from them. Hence wee
may observe,

*Gods Children, in the times of
confession of their sinnes be-
fore God, are wont to charge
themselves with more loose
and secret evils and corrup-
tions.*

Their complaints are ming-
led with more bitter bewai-
lings of more inconspicuous
and indiscernable evils, of
wickednesse more spirituall,
not to bee perceived by a
carnall eye, nor lamented by
a carnall heart.

To

* Psal. 51. 5.
Isa. 64. 6.

To give some instances :

As for their * birth-sinne, that corrupted masse they brought into the world, which steames like a dung-hill, and sends up stench and unavorinesse into the whole man ; hindering in all duty, and putting forward unto all evill.

They complaine of thole remainders of Atheisme, of their wicked and blasphemous thoughts, of strong objections rising up in their mindes against cleare and evident truths ; as against the very Being of God, the worke of our Redemption by our Saviour Christ, the truth of Gods Word, and many such like. So also they lament their * Unbeleefe,

* Psal. 37. 23.
Psal. 116. 11.

leefe, ^b privy Pride, ^c secret
hypocrisie, ^d and the evill
which cleaves to their best
works, their selfe-love, selfe-
seeking, and ^e self-confidence,
their great ^f unprofitablenesse
under all those meanes, and
mercies offered; their hard-
nesse of heart, and that great
^h blindenesse and ignorance

b 2 Cor. 12. 7
He that tel-
leth the peo-
ple of God
of the me-
dicine God
applied to
heale and
prevent the
exalting of
himselfe as
bove mea-
sure, secretly
confesseth
the privy
pronenesse
of his owne

heart to selfe exalting. e Psal. 51. 10. Prayer for a right
Spirit, confesseth his owne spirit not right nor straight, but
crooked and deceitfull. d Isay 6. 5 Nehem. 13. 22. His
great zeale for reformation, yet needeth great mercy to
spare it from exact examination. e Psalm. 30. 6. f Psal. 106
6, 7. Nehem. 9. 35. g Isay 63. 17. h Prov. 30. 2, 3. I feele
such ignorance of God and all his wayes, so many yeares
towards mee, such folly which keepeth mee from tak-
ing any thing to heart which respecteth God, or con-
cerneth my selfe; such uncircumcision of heart, which
maketh mee that I cannot bee holy, poore, and abiect,
though conscious of innumerable Motives past, pre-
sent, imminent, which might move mee thereunto. Last-
ly, I feele such a selfe-sufficiency as will not let mee
perceive what need I have of my God to bee with mee
for quickning, strengthning, comforting, directing, prospec-
ting of me in my course. *Baines, Letter 19.*

which

i Psa. 73. 3. 22

k Cant. 1. 6.

l Deut. 32. 15

Nehe. 9. 28.

m Hof. 8. 12.

n Ezech. 9. 4

Isa. 42. 19, 20

o Jer. 9. 3.

p 1 Sam. 2. 9.

which they finde in themselves ; it much grieves them many times for their unrulyⁱ passions, and their strivings with God, and impatiencies under his hand ; their security, lukewarmnesse, and not^k keeping their Watch ; their^l abusing lawfull things ; their^m unthankfulnessse for Spirituall mercies ; theirⁿ not mourning for the sinnes of the land, and of the places where they live ; nor taking to heart spirituall judgements ; their^o fearefulnessse and aptnesse to be discouraged, and give out in good businesses, and Gods causes ; their too much^p indulgency and favouring themselves, and those that are neare unto them

them in their faults and faylings; so^a their often breach of promise, and Covenant with God; ⁊ their sleightnesse and perfunctorinesse in the service of God; much irreverence, &c. ^f their dulnesse, heavinesse, wearinesse, indevotion, together with their distractions, and dissipations of heart in holy duties; their^t forgetfulnesse, ^u inconstancy, and ^{*} uncomfortable walking in their Christian course. These and such like do make them sigh in secret, shake their heads, and wring their hands, and cry out with many a bitter cry when none eye sees them, or eare heares them.

The ground and reason of this, amongst others, is, that

q Psal. 78. 37
38. 40.

r Isa. 64. 7.

f Mat. 26. 40.
43.

t Mar. 8. 18.
u Hos. 6. 4.
* Psal. 43. 5.

Reas.

that the Conscience being renewed, hath these two excellent and Divine qualities put into it, of *Light* and *Tenderneſſe*.

Pro. 6. 23:

1. By the *Light* it discernes those close and hidden corruptions and failings ; for the Word, and Law of God, being carried home by the Spirit, *is as a Lampe*, and shining upon the understanding, this light is conveyed into the Conscience, where it hath its worke. As the Sunne shining into a dungeon, doth not onely discover the foule and filthy corners there, but the very moats that fly up and downe in it.

2. By its *Tenderneſſe* it quickly smites, and bleeds for knowne evils, and so affecteth

fecteth the heart with trouble and sorrow for them.

Yet wee are to know, that this worke of bewailing secret evils, is not found in all Gods children alike, since their Consciences are not equally inlightned, and made tender; neither are they all alike mortified, or watchful; nor have they the Spirit of judging and discerning alike; neither are all so easily convinced alike; but this is found in all, so farre as their light goes, there will be smiting for guiltinesse in these things.

Caution.

V/c 1.

Hence wee have a broad difference betweene those confessions which are found in the truly penitent and humbled soule, and those ordinary

Exod. 9. 27.

2 Sam. 26. 21

1 Sam. 24. 17

Matth. 27. 4

dinary large formes taken up by carnall men, either by custome, or extorted from them by their naturall conscience in some painfull and hellish pangs of it : As *Pharaoh* in extremity cryed out, *I have sinned this time, the Lord is righteous, and I and my people are wicked.* So *Saul*, being convinced of his unjust and unnaturall dealing towards *David*, sayd, *Returne my sonne David, I will no more doe thee harme. I have played the foole, and have erred exceedingly.* Thus was it with *Judas* in the grosse and open case of betraying his Master ; *I have sinned in betraying innocent blood.* When the Conscience hath but Natures light, it must bee a great print that a
man

man can read in this kinde, taking knowledge onely of more grosse and staring evils, and that most an end against the second Table: but the regenerate goe farther, as I have said, confessing and lamenting their inward and secret corruptions, which the hypocrite swallowes up, as not worth the naming.

This may secure Gods people from that imputation, so often cast upon them by the world, and sometimes secretly cast into their hearts by Satan, that they are hypocrites, and dissemblers, since this is beyond the reach of any hypocrite, who abounding in selfe-love, and selfe-deceit; and being secretly willing to rest in his
pre-

V/c 2. 1

present condition, and to make his bed as easie, and to lye as soft as hee can, and so to rest with as little disturbance as may bee, will not search for matter to trouble himselfe, but keeps up himselfe in as good an esteeme with himselfe and others, as possibly hee may : Neither have they that light to discern what their failings are in this kinde ; onely Gods childe, as hee is willing to know the worst of himselfe, so will he confesse the worst of himselfe in the eares of the Lord ; none thinking or speaking so bad of them, as they doe of themselves ; and none laying so much to their charge, as they doe to their owne.

*In his fa-
ve sibi ne-
scit vigorem
iudicis cir-
ca se non
novit in-
flectere.
Amb. Apol.
cap. 9.*

This

This also may bee for a comfort, and stay to the hearts of the godly in the time of trouble, and houre of darkenesse, when Satan shall rake in their hearts for matter to encrease their present distresse, and shall cast their secret failings in their faces, yet then when the conscience can beare witnesse, and the distressed soule can truly say in Gods presence, The Lord knowes these evils have not wanted complaining against, secret though they be, I have often spread them before the Lord, as my sorres and sorrowes.

Vse 3.

*In quantum
non peperc-
is tibi in
tantum tibi
dono parcer
Tenu de
fauit.*

C

CHAP.

C H A P. III.

*How Gods Children should seeke
unto God in euill times, when
he gives tokens of his
displeasure.*

T *Here is none that calleth
upon thy Name.] This is*
the first thing they charge
themselves withall; not that
they were altogether praier-
lesse, as the Heathen, or
prophane; but it grieved
them that this their service
had not beene according to
the Law of prayer; they had
not intended their inward
affections to apprehend the
Lord, to keepe him with
them in their affliction, they
were sluggish, and did not
seeke

seeke to stay Gods wrath
before the judgement came.

Hence we may observe,

*In evill times, when the Lord
gives tokens of his displea-
sure, then not to call upon
him with intention of spirit,
increaseth sinne and wrath.*

This appeares, whether it
be an evill time with a mans
selfe, or with a Land and
Nation: *The Hypocrites in
heart* (saith *Elihu in Iob*) *put
to wrath, or heape it up, because
they cry not when God bindeth
them*; having wilfull and
rooted stubbornnesse in
them, habituall contempt of
God, without all reverence
of his Word, or Rod; that
even in adversity they will
not submit themselves to
God, but obfirme and har-

Iob 36.13.

Jer. 5. 3.

Vers. 6.

Isay 9. 13.

den themselves under the evils. Of this also the Prophet *Jeremy* complaines, *Thou hast stricken them, but they have not grieved.* The people striving and stomacking against God, they intreat not his mercy and favour, therefore their curse is augmented more and more, *vers. 6.* This the Prophet *Esay* affirmed of the people of his time; *The people turneth not to him that smiteth them, neither doe they seeke the Lord of hosts; therefore the Lord will cut off from Israel, head and taile, branch and rush in one day.* So in *Zephany*, the Lord threatens the neglecters of his worship, not only Idolaters, and those that mingled their Religion with superstitions but

but *those that have not sought the Lord, nor enquired for him: i. e.* not sought him by prayers, and intreated his helpe in such a declining and corrupt time.

Zeph. i. 6.

What cause then have men to feare Gods hand going out against them? whose course and practise, if it were searched with a candle, it would bee found that they had never opened their mouthes, nor lifted up one petition this way, seeing what desolations have been wrought in forraine parts, what tokens of his displeasure amongst our selves in the land wee live in; nay, when the Lord hath knock'd at their owne doores, brought it home to them, and the ve-

Vse I.

ry markes and signes of his anger have been upon themselves, their wives, or children, yet then to have the heart so sinke and fall, and to be so over-growne with senselesnesse, as not to be able to commend the case of themselves, or theirs, to the Lord; this shewes the Atheisme of the heart; for in what degree a man is praierelesse, in that degree hee is godlesse.

Ps. 2.

How may it humble Gods owne children? How may it goare our very hearts, and make them bleed, that wee have beene so wretchedly wanting both to God, our owne soules, the good of others, and the good land in which God hath planted us?

How

How justly may we take up the confession of the Prophet Daniel, *All this evill is come upon us, yet made wee not our prayer before the Lord our God. I therefore hath the Lord watched upon the evill, and brought it upon us.*

Dan. 9. 13, 14

How may they call and cry to us out of the Palatinate, Bohemia, and other places, and say, Some of you have seene, and most have heard of the grievous evils that have befallen us; *Behold and see if there were ever sorrowlike unto our sorrow*, to have the glorious Gospell of Christ taken from us, the Arke displaced, and Dagon set in his roome; our Ministers banished, and our people betrayed unto Antichristianisme;

Lam. 1. 12.

our Countrey layd wast and desolate, many a Family driven from house and home; not knowing where to lay their heads, many of us seldome going to bed with dry eyes, considering the many pressures, straights, and necessities of our selves and ours. O then why were your prayers and teares wanting to helpe to extinguish the flame of Gods wrath broken out against us? May not many amongst our selves of this land cry against us, when Gods hand hath beene upon them by the *Pestilence, which milled in the streets at noone-day*; by Famine, and other miseries, yet our prayers have not beene with the Lord with intention. O we put

put not forth our selves as we ought to have done, by strong cryes in the behalfe of the distresses of our brethren: What may we thinke is justly owing us to this day for our great neglects herein? the Lord grant it be not layd to our charge.

Let us hence be exhorted to be more frequent, and intent in this service in the behalfe of our selves, Gods Church, and people: To make amends in time to come, plying the Throne of grace with all earnestnesse, whilest we see the judgment hanging in the threatening, or already executed upon others, lest this stare thee in the face another day, and thy conscience upbraid thee

Pse 3.

when the day of thy calamity hath overtaken thee, or thou art enwrapt in the common judgement, and say unto thee, Remember, the time was when thou sawest Gods judgements on the Land, the Church, &c. and thou heldest thy peace, and didst not helpe by thy prayers as thou oughtest to have done; see now how heartlesse and shiftlesse thou art, and it is just with God it should bee so; O this will adde to the bitternesse of the crosse, and strike the stings of it deeper into thy Spirit. On the other side, if thou hast discharged thy conscience this way, if the worst fall, yet either *thou shalt bee bid in the day of Gods wrath, or with*

Ezek. 14. 14

with Noah, Daniel, and Iob,
thou shalt deliver thine owne
soule; or thou shalt be migh-
tily assisted, and furnished
with faith and patience to
undergoe the present afflicti-
on, and thy prayer shall re-
turne into thy owne bosome,
like Noah his Dove into the
Arke, with an Olive branch
of peace in its mouth ; and
God, who hath beene a wit-
nesse of thy heart and waies,
will looke to it, that thou
shalt not lose thy reward.

C H A P.

CHAP. IIII.

*That the worke of a Christian,
in respect of his spirituall e-
state, lyes most with
himselfe.*

OR *that stirreth up him-
selfe.*] This is the se-
cond part of their complaint
they had beene sluggish and
drowfie, they had not beene
dealing with themselves, nor
labouring with their owne
hearts for quicknance and
stirringnesse ; they did not
stir up [themselves.] Hence
observe,

*The businesse of a Christian,
in regard of his spirituall
estate, lyes much with
himselfe.*

A Christian hath of all others the greatest businesse, and this lyes in many places : in the Closet, in the Family, in the Church, in heaven, &c. and though God set him his worke, and give abilities to doe it, yet in regard of the transacting and perfecting this worke, it hath speciall, and primary relation to a mans selfe; he himselfe is, as it were, the shop, and work-house where things are wrought and framed ; his faculties, members, and powers of soule and body, are, as it were, the tooles and instruments by which these are effected; the comfort also, and blessing rests mainly upon himselfe. See it in some instances:

First,

a Luk. 14. 17

First, in the great businesse of Repentance, and turning to God: we shall finde this in Scripture to be called *a coming to a mans selfe*: To make this farther to appeare, let us take the whole order and course of this worke.

It pleaseth the Lord, at some time of a mans life, such an one whom hee purposeth to save, by the Ministry of the Word, together with the helpe of the Spirit, to meet in his way to Hell, where there is discovered unto him the vilnesse and horrible-nesse of his sinnes, and the fearefull estate the sinner is cast into by reason of these: The conscience is now awakened, the booke is opened, he sees sinne clearly, and

and is convinced of them, so that hee cannot shift, hee cannot deny them ; his thoughts also beginne to be troubled, and to beat one against another with unfavoury perturbations; finding all is not well, he goes alone by himselfe, begins to search, reads his finnes as in a story; his conscience tels him, *I am sent unto thee with heavy tidings* ; and one messenger followes another to tell him of his lost and condemned estate: *b To thee be it spoken, thou art weighed in the ballance, and found too light* ; these be thy finnes, and these will be thy sorrowes. Being thus perplexed, he begins to cast about, and to consider what way hee were best to take to extri-

b Dan. 5. 27.

extricate, and unwind himselfe out of these Mazes and Labyrinths of sinne and misery: Hee lookes upward, and sees heaven shut against him; he lookes downward, and findes hell opened for him; he lookes round about him, and sees no helpe in any creature, men, or Angels; he lookes into himselfe, and findes innumerable finnes compassing him about, which stare upon him, and having every one, as it were, a chaine in their hands, they are binding him hand and foot, to cast him into utter darknesse. Being cast into these great streights, such thoughts beginne to rise in his minde, (God being mercifull to him) Is there not mercy with

with the most High ? Will
 he cast off any poore sinner
 that comes unto him ? And
 therefore resolves and saith,
 Sure ^c *I will arise and goe, and*
I will say to the Lord, I have
sinned against heaven, and be-
fore thee ; who can tell but
 the Lord may shew mercy
 to as great a sinner as I am ?
 He comes therefore, and casts
 himselfe downe before the
 Throne of grace, and saith,
^d *What shall I say unto thee, O*
thou preserver of men ? I have
 no arguments to plead, no
 excuses to make, no reasons
 to defend my selfe withall ;
 my sighes are my best Apo-
 logies, and my teares are my
 best arguments : O that thou
 wouldst pittie ! O that thou
 wouldst spare ! O that thou
 wouldst

c Luk. 15. 18.

d Iob 7 20.

e Psal. 32. 5.

f Eze. 20. 43.

g Luk. 15. 21

h 1 Cor. 11.
31.

i John 3. 24.

wouldst have mercy upon a
poore worme, a wretched
and forlorne sinner ! Thus
all alone hee humbleth him-
selfe, hee^e confesseth his
sinnes, and spreadeth them
before the Lord, ^f *loathing*
himselfe in his owne sight, ^g ac-
cuseth himselfe ; ^h *judgeth*
himselfe worthy to be destroyed.
He now ^b holdsⁱ Christ lif-
ted up to him (as the brazen
Serpent in the wilderness)
which he sees with his owne
eyes, embraceth with the
armes of his owne faith, ap-
plies him to himselfe for
his owne everlasting com-
fort. And thus his sinnes pur-
sue him to the Sacrifice of
Christ, to this City of re-
fuge, giving him no rest, till
Christ speake peace to his
soule:

soule: and all this is done by a man with himselfe.

3.

Secondly, as it is thus in regard of Initiall Repentance, so is it in regard of renewed Repentance; when a man falls into sinne after calling, to get up againe, and recover, the businesse lyes with a mans^k selfe. Thus we^l read in 1 King. 8. 47. *When Gods people are carried captive into their Enemies Land, the promise is, that yet if they shall bethinke themselves, and repent, and make supplications, &c. then God would heare them:* Hee speakes it of renewed Repentance, of them who are already Gods people; and this he calls a *bethinking themselves*, or a bringing backe to mans heart, a going downe into

k Psal. 4. 4.
1 1 King. 8. 47

into a mans selfe ; and answerable to this is the other expression in the same Chapter, vers. 36. *When they shall know every man* (that is, particularly) *the sore and plague of his owne heart.* Thus also, *Levit. 16. 29.* the children of Israel were *to afflict their soules*, and to make bitter to themselves the remembrance of former sinnes, they were^m voluntarily to cast themselves into heavinessse : so *Peter*ⁿ *went out* by himselfe *and wept bitterly.* As it is with a man in times of taking Physicke to recover health, hee betakes himselfe to his chamber, takes the potion prescribed, and is contented to be pained, and made sicke: So in this Repentance, which
is

^m *Eze. 16. 62*
63. & 36. 31.

ⁿ *Luk. 22. 32*

is Spirituall Physicke, the worke lyes by ones selfe: as it is in *Zach. 12. 11.* They went apart, the Land shall mourne e-very Family apart, and their wives apart.

Thus we see it in the busi-
nesse of Repentance it is the
same also in the worke of
Mortification. How doth it
lye with a mans selfe, as the
severall phrascs in Scripture,
pointing to this, import;
when a man is to ° fall out
with himselfe, and to have
great indignation against him-
selfe; to 9 crucifie his lusts, and
corruptions; to 1 cut off, as
it were, the parts and mem-
bers of ones owne body, as
to pull out their eyes, to cut off
foot or hand; to 1 keepe under
the body; to 1 deny a mans selfe;
all

3.

o *Grandis
virtutis est
tecum pug-
nare quoti-
die et inclu-
sum hostem
centum ocu-
lis observa-
re,*

*Hieron. ad
Fur.*

p 2 Cor. 7. 11

q Gal. 5. 24.

r Matth. 18. 8

s 1 Cor. 9. 27

t Matth. 8. 34

all which seeme terrible and bloody to corrupt nature, and carnall reason ; yet about this must a Christian be exercised, and that by himselfe.

4.

2 Cor. 13. 5

Againe, when feares and doubts rise in that great and weighty matter whether we have any part or right in Christ or no? this question must be resolved by *proving and trying a mans owne selfe*, by a private search and scrutiny, which must be made in our owne bosomes.

5.

Lastly, see it briefly in regard of some particular duties, we shall find the worke still to lye with ones selfe, as in

1 Hearing and Reading the holy Word of God ;

Hear ee

Heare it * (saith Eliphaz to Job) and know it for thy good, or for thy selfe, as it is in the Margent. When wee apply things to our selves, as the Disciples upon that speech of Christ unto them, *One of you shall betray me: they* * asked every one, *Master is it I?* To doe as the Bee, which brings home the honey gathered to her owne Hive, there layes it up to nourish her, and to feed upon it as need requires. A man must so looke into the Word that he *may see his owne face in it, as in a glasse;* and so helping himselfe to reforme what is amisse.

* Job 5. 27.

x Mat. 27. 22

y Lam. 1. 23.

2. In singing of Psalmes the *2* Apostles counsell is, that wee should speake to our selves

z Ephes. 5. 19

selves, singing and making melody in our hearts to the Lord.

a 1 Cor. 11. 28

3. In preparing to come to the Sacrament of the Lords Supper, wee are exhorted ^a *to examine our selves* before we come.

b Lam. 3. : 8.

4. When crosses and afflictions breake in upon us, and God layes his hand on us, we are to ^b *sit alone by our selves*, pondering and considering the grounds and causes of them; so quieting our selves, that wee may beare them with patience. ^c *I sate alone because of thy hand* (saith the Prophet *Jeremy*).

c Ier. 15. 17.

Reas. 1.

Without this private, particular, and punctuall dealing with a mans selfe, a man may live and dye a notable Hypocrite; not onely decei-
ving

ving others, but specially himfelfe. For this wee fhall find, that outward duties are done with more eafe, as to Read, Heare, Pray, Sing Pfalmes, Receive the Sacrament, give to the Poore, &c. but the trueft tryall of a man, is, What he is by himfelfe, and with himfelfe, in his fecret retiredneffe, when feparated from all fpectators and witneffes. For here indeed lyes the ftreight and pinch of our Christian work; To bee wraftling with God in Prayer, To bee dealing hand to hand againft our beloved corruptions, and to keepe a constant and close fight againft them; To bee often gaging our owne harts, and digging into our felves

D

to

*d Dura hee
quidam pu-
tant, sed nisi
duri non intr
ad Regnum.
Salv. hb. 4.
Cont. Avarit*

Reas. 2.

e Ier. 17. 9.

to find the roots of our sinfull distempers, to rake in the puddle and sinke that is in our owne bosomes, and to smell the stench and unsavourinessse of it, to bee humbled by it; These, these are those private and ^a painfull works which must be done, if ever thou meanest to make sure worke for thy soule; and without which all thy Religion is but a selfe-deceiving.

Secondly, there can never be any saving worke upon the heart without this, and that by reason 1. of the deepe ^a deceitfulnessse of our hearts, and desperate wickednesse. A man can lay no sure foundation of his house, that diggeth not deepe, beneath

all

all quick-sands and rotten
foyle, so here. 2. Gods
principal respect to have the
heart kept cleane and entire
for himselfe, *Prov. 23. 26.*

1 Sam. 16. 7. 2 Chron. 16. 9.

This serves for great re-
prooffe of such who have no
such kind of businesse with
themselves, but are stran-
gers in their owne bosomes,
altogether ignorant what
passeth in their owne hearts,
whether they get or lose,
whether they draw nearer
to heaven or hell; of such
the Prophet complaines,
& None saith what have I done?

They live abroad out of
themselves, looking and pry-
ing into others, but leave
their owne hearts neglected
and untill'd. Nay, they

D 2 shunne,

Vse I.

f Ier 8. 6.

thunne, and decline this worke as a grievous taske. Oh meethinkes it is a folly and a madnesse, that wants a name to expresse it, that Man, a reasonable creature, endued with such abilities, and so fitted enery way for this worke, and it being a businesse of that great consequence, yet that hee should make such an escape from himselfe, and live at such a distance from himselfe, so farre out of his owne call and reach ! Oh what studying is there in the world of sundry sorts of salutations, garbs, and complements ? What asking of each others health and welfare ? yet never to aske his soule

g Nullum tibi
animā tuā
propinquiores
nullum iudi-
ces chariorem,
Si te amiseris
omnia in te
perdis.

Salv. lib. 3.
cont. Avarit.
Of all prison-
ners, use oft-
nest to visite
thy owne
soule.

Greenham.
esse oīdē
cūa &c.

It nōdē ani-
mā oculum in eum ipsis examen ut noscas rectē an pecus valeat
at anima tua, Basil.

soule how it fareth ; not so much as to bid it good morrow, or good euen; I meane, he passeth it by as a worthlesse, and a neglected thing. What great desire have many to visit farre Countries, and to know the manners and customes of other Nations farre or neere ? What long Pilgrimages doe many make with many a weary step ? yet they will not take a short journey downe into their owne hearts, nor know the behaviour and language of their owne soules and consciences. The grounds of this extreame follie may be such as these :

1. In many it proceeds from Ignorance, they know not what this duty meanes,

D 3

or

or that there is any such work required of them, they know not how to behave themselves in such a businesse.

2. In many it proceeds from slothfulnesse, they will not be at the paines, ^h they choose rather to put things to the venture, speed as it may : They say they keepe their Church, say their prayers, come to the Sacrament, pay every one his owne, &c. if this will not serve the turn, but that there must bee such adoe, then God helpe: They thinke such as call for more, or doe more, are more busie then needs, and that farre lesse would serve the turne.

3. In some it proceeds from a guiltie fearefulnesse ;
they

*habet hae
peruersitas
hominum mō
re citius quam
curari desi-
derare.*

they will not bee too busie this way, to pry into themselves, fearing lest they might see that which would make their hearts ake to see, by causing the remembrance of their former evill wayes to returne upon them: They think it would bring a damp on their worldly comforts, and marre their carnal mirth, making them grow mellencholicke and mopish, and so expose them to the scorne of the world, or their companions, and carnall friends.

4. In some it is from worldlinesse, and earthly-mindednesse; they will not afford so much time; being carried along with such great intention and vehemency of Spirit, they can-

i As if a sicke
man should
say, I have
no leifure to
be cured.

not be at ⁱ leifure for this bu-
finesse. But canst thou be at
leifure to eat, drinke, and
leepe? Canst thou finde a
time to looke upon thy Cat-
tell, corne, and bagges? To
laugh and be merry? nay, to
lye, sweare, drinke, &c. Be
thou assured, that so continu-
ing, God will not be at lei-
fure to forgive thee thy sins,
or save thy soule.

V/e 2.

Try therefore what busi-
nesse hath beene dispatched
this way, with thy selfe, a-
bout thy Spirituall estate;
what peace procured, what
occasions of sinne prevented,
what corruptions mastered,
what watch kept, what rec-
konings cast up, what doubts
cleared, what graces increa-
sed, what duties practised,
what

what temptations! resisted,
what prouision made for æ-
ternity, what time thou hast
spent by thy selfe about these
things; be ashamed for thy
failings, and blesse God har-
tily for any time spent, or
thoughts had, or progresse
made about these things.

Bee exhorted to set thy
selfe to this worke, thy hand
to this plough, study thy
selfe, read thy selfe, reason
much with thy selfe, and
converse frequently with
thy selfe, consult and advise
with thy selfe about thy Spi-
rituall estate, bee ever ready
to returne into thy selfe upon
all occasions, what ever be-
falls thee; comforts or crof-
ses, mercies or miseries.
When fallen into any sinne,

Use 3.

κ παρ' αὐτῆς
 20 αὐτοῖς ταύ.
 765.
 JAN. 1. 32.

11 Sam. 13. 20

traverse quickly thoſe ^k *false* reasonings of thy heart which drew thee into it. Say to thy ſelfe, how came this to paſſe? As *Absolon* ſaid to *Thamar*, when ſhe came weeping with duſt upon her head, ¹ *Hath Ammon bin with thee?* So, Hath Satan beene with thee? Hath paſſion over-borne thee? Hath Pride ſwelled thee? Have wordly cares choked thee, &c. How came this about?

Motives

1.

To move us further to this duty, take theſe few helpeſes:

1. This, of all other actions of life, is the moſt Noble, and tends moſt to the perfecting of the ſoule, which is the moſt excellent part; this perfects a man as hee is a *Chriſtian*: Other thoughts

thoughts, and discourses of thy Spirit may perfect thee as a man, a Scholler, a statesman, and Common-wealths man, &c. but this, as a Christian. This, being the most noble worke, and businesse of the mind, puts a lustre and beauty upon the soule. This is the speciall part of wisdom, and makes a man the wisest man. All other thoughts and actions, without this returning into a mans selfe, ^mleave a man at last in the midst of folly and misery.

2. This makes the soundest, and most settled Christian, sound in heart, in judgement, and life; the neglect of this causeth so many errors both in life & judgement.

3. This

in Jer 17. 11.
Pro. 5. 13, 14.

2.

3. ^v

3. This keepes the soule and conscience in a quiet and peaceable state, sweet, cleane and comfortable, as often sweeping keepes the house cleane; and often reckoning keepes long friends : This will make thee rejoyce in thy owne bosome, and theⁿ *stranger* from this worke *shall not meddle with thy joy* : Otherwise the soule must needs be a loathsome place, and a cage for every unclean lust and vanity.

n Prov. 14. 10

CHAP.

CHAP. V.

*About this Christian Duty of
stirring up our selves, and what
it is to stirre up ones selfe
in Christian
duties.*

NOne that stirre up them-
selves.] This is the se-
cond Duty neglected, they
did not stirre up themselves
to take hold on God, there
was a neglect of the very in-
devour after it, which is here
charged upon them: whence
we have the Observation ly-
ing plaine before us,

*It is our duty seriously to ex-
cite and stirre up our selves
in all exercises of piety and
Godlinesse, with all inten-
tion*

tion of spirit, to our uttermost.

For the further opening of the poynt, two things are to be explained:

1. What it is to stirre up ones selfe.

2. The things, about which, this duty is to bee conversant and exercised.

For the first, to stirre up a mans selfe, hath these two things in it:

1. The awaking of our selves, the shaking off that dulleesse and drowsinesse which cleaves to us. To this the Apostle hath reference, *Rom. 13. 11. It is high time to awake out of sleepe;* he speaks to such as were already converted: Now this awaking is a freeing of our grace from

*ἐπεγ'ννε.
Excitari.
Expergi/ci.*

from the oppression it was under, by worldly cares, carnall feares, or some sinfull lusts, which cause a neglect of universall piety, and the workes of the light, and day of regeneration, unto which wee had our new Creation.

The Beleeuers, in their first setting out, are commonly more earnest and fervent in following God calling them; the first apprehensions, and sense of their blessed change affect more, which may bee gathered from the reproofe of the Church of *Ephesus*, in the losse of their first love, and calling her to remember from whence she was fallen, to doe her first workes, *Revel. 2. 4, 5.* That seemes to be like it, *Ier. 2. 2.*

*p. Feruentior
esse solent. qui
rem primam
aggreſſur.*

I remember for thy sake the kindnesse of thy youth, though that doth more principally declare the kindnesse of God in taking that people to himselfe before all other, as an argument of conviction, that for no cause, against all obligations of duty, they, contrary to their first beginnings forlooke the Lord: As in processe of time men grow colder, in their affections to him at least, though they utterly forsake him not; the Prophet therefore calls upon them, and useth divers arguments in the verses following, to put them upon the duties enjoyned them.

Though Gods children are called out of the world, yet they have much of the world

world in them still, and therewith are miserably enthralled many times, so that we need awaking, and stirring up. In which respect it is that the Lord hath provided, as well goads to pricke forward the dull, as nailes to fasten them that are inconstant, *Eccles. 12. 11.* See also for this, these following Scriptures, *1 Cor. 15. 34. Revel. 3. 2. Heb. 10. 24.*

The second thing in the stirring up a mans selfe, is not onely the awaking up of our selves, but the setting a worke that grace bestowed, together with the employing of our faculties in their sanctification, to their uttermost abilities. This may appeare by Saint *Paul* his exhorta-

hortation to Timothy, I put thee in remembrance that thou stirre up the gift of God that is in thee: as if he should have said, Considering thou hast an unfained faith, and because of my great affection to thee, whereby I am carefull of thee, I, with great confidence, put thee in remembrance that thou quicken up the holy fire that is in thee, and blow it up, use the grace thou hast with courage, and strength of Spirit.

So againe the same Apostle, Be strong in the grace that is in Christ Iesus. As there is required great wisdom and circumspection in ordering the graces given, and setting them in their right place and station, and so giving them their

ἡ ἀνάγκη
ἔστιν

2 Tim. 1. 6.

Sicut ignis in-
diget lignis,

ita & gratia
alacritate, ut

feruere perpe-
tuo possit.

Chrysost. ad
loc.

1 2 Tim. 2. 1.

their due worke & exercise;
When, one faith, Knowledge
bee you ready to discern
what Gods will is; Faith, be
you ready to beleve what
God promiseth; Hope, be
you ready to expect what is
promised; Patience, be rea-
dy to beare what the Lord
inflicteth; Obedience be you
ready to goe about what
God commandeth: I say, as
there is required this wise-
dome in ordering grace, so
there is required great inten-
tion of Spirit in intending all
instruments of motion, all
faculties and powers of bo-
dy and soule, for the keeping
these in their due height, that
they slacke not, nor abate
not of their former strength
and vigour. Thus you see
what

what it is to stirre up ones
selfe, and wherein it stands.

CHAP. VI.

*What the maine things are a-
bout which we are to stirre
up our selves.*

SEcondly, wee are to shew
whereabout we are to stir
up our selves, and what the
duties are; to speake, as the
truth is, these are of large
extent, and beare an equall
latitude with all duties of
Religion and godlinesse;
there being no duty, unto
which this is not required,
it being as the fire to kindle
the Sacrifice, and ^fas Salt to
season it. Yet for our more
due,

f Mark 9.49.

due, and orderly proceeding, I shall give instance in some particular duties of great concernment, which doe call for our utmost care, and intention of Spirit.

Section 1.

*Of stirring up our selves in the
weighty businesse of our owne
and others salvation.*

First concerning the most weighty businesse of our Salvation, and our everlasting estate, it is our duty that wee mightily stirre up our selves, and tend to the good of our precious soules above al things in the world beside: about this, threethings are specially to bee heeded by us:

1. To

1. To take hold of all seasons and opportunities for the furthering and advancing this worke: For this end we are to take a serious view of the times and places where we live, to consider what they afford and bring with them, what confluence and concurrence of meanes, more then at other times, or in other places. The Apostle calls upon, and stirres up the *Corinthians* with this Argument, '*Behold* (saith hee) *now is the accepted time, now is the day of Salvation* : that is, whilst the light of the Gospel shines, whilst the Ministers call, whilst the Lord (like *Ahasuerus*) holds forth his golden Scepter, his promises of mercy and pardon

2 Cor. 6. 2.
 Can. 2. 10 13
 Ester 5. 2.

don to all such as come to him, especially when he begins to stirre the heart with touches and remorses for sinne, and desires of mercy and pardon. The people that were stirred by the Ministry of *John the Baptist*, how wonderfully eager were they in the pursuit of their Salvation? *From the dayes of John Baptist untill now* (saith our Saviour) *the kingdome of heaven suffers violence, and the violent take it by force; that is,* * they would have no nay, they were set upon it; as if they should have sayd, What a time is this? What dayes be these of light and grace? Who ever perish, we will not: Who ever goe to Hell, wee will not: As long
as

Mat. 11. 12

* *Quidam ad omnia via christiana huius exercitia non solum ambulantes sed et currunt, imo potius volant.*

Bern. Serm. 3. de As. Dom

as there was grace and mercy to be had, as long as such gracious offers were tendred unto them, they resolved to refuse no labour nor paines: rest they cannot; have it they must, what ever it cost them: Oh the strong and restless desires! Oh the unwearied endeavours of such, whose hearts God hath truly touched with a care of their owne Salvation!

2.

x Phil. 2. 13.

2. For our going forward in this blessed worke, and bringing of it to its height and full perfection, it is our duty to stirre vp our selves: To this the *Apostle exhorts that *wee should worke out our salvation with feare and trembling*: In which words we have, 1. the duty; 2. the man.

ner of performing it ; viz. with feare and trembling. As Salvation is a great worke, which should take up our whole man, so it is still to be wrought out, that if at any time we were questioned what we were a doing, we might answer, wee wereworking out our Salvation with all our strength; as the fountaine workes out the mudde, and as physicke workes out the disease, so to bee throwing out all that hinders ; to be still y adding to this worke, one grace to another, one duty to another ; according to that of the * Apostle, *Giving all diligence, add to your faith, vertue ; to vertue, knowledge, &c.* Be still going onward to perfecti-

y Sapiens qu'il
de se vult,
s'attendu adde.

22 Pet 1. 5.
ἐπιχορηγή-
σατε. i. i. n.
king them
hand in
hand.

a Heb. 6. 1.

v

b 2 Cor. 7. 1.

c Acts 7. 32.

fection, as the ^a Apostle Saint Paul teacheth us ; Therefore leaving the principles of Christ, let us goe onto perfection : and againe, Having these promises, let us perfect holinesse in the feare of God: so never slacking our pace, or giving over our care, till wee had brought it to its full maturity: and this is to bee done with feare and trembling, noting that great seriousnessse of going about this worke, what a ^c feare should fall upon our hearts, considering the great Majestly of God, with whom wee have to deale; and our owne unworthinesse and great insufficiency, as of our selves, to goe forth in so great and weighty a worke: Neither is this feare

feare, a blinde, or a servile feare, but such as is accompanied, 1. with Humility and lowliness of minde, opposed to high mindednesse, and selfe-confidence; as *Rom.*

11.12. Be not high minded, but
d feare. 2. With an awfull
 and child-like reverence of God, opposed to wantonnesse and carnall security; as *Heb. 12.28. Wherefore we receiving a kingdome which cannot be moved, let us have grace, whereby we may serve God with reverence and godly feare.*

When we doe things in faith and obedience, and in great love to God and his holy Commandements, for his truth and goodnesse sake, *Hos. 3.5.* Instance might bee given in preaching the

d Timor vi-
tutum omni-
um custis est.
Hierony.

e 1 Cor. 2. 3.

e 2 Cor. 7. 15.

g Iſa. 66. 5.
L 2ra 934.

Word, by which Gods people are gathered to him; *I was with you* (ſaith the^e Apoſtle to the *Corinthians*) *in weakneſſe, in feare, and in much trembling.* So in hearing thus^f the *Corinthians* received *Titus* with feare and trembling: And the Lord ſaith, *he lookes to ſuch;* that is, with the eye of pittie and favor, *that tremble at his Word.* So for prayer and other duties, which help forward this worke; and this we muſt take for an everlaſting truth, that they alwaies ſpeed beſt, that have moſt aſſiſtance, and enlargement of hart in duties. God works moſt with ſuch, and in ſuch, who have moſt of this feare in their hearts.

3.

3. To grow up to more
and

and morefull Assurance of our Salvation, unto which^h we are exhorted, *Give all diligence to make your calling and election sure.* Diligence here implyeth, 1. Care of the heart, so rendred, 2 Cor. 7. 11. 2. Earnest indeavour, which hath in it speed, instantnesse, painfulnesse, putting forth our best strength thereunto, taking paines for God and our soules [*to make our calling and election sure*] that is, that we be not disappointed, or doubt or distrust of it; the former is the assurance of the things in themselves, the other is in regard^k of us. This duty is to bee done, 1. by building our hope of both, not upon the Sand; that is, either upon^l good nature, or
 E o Gods

h 2 Pet. 1. 10.

i Certitudo
obiecti.k Certitudo
subiecti.

l Ephes. 2. 3.

m Matth. 3. 9
n Mat 7. 21
22, 23.

o Ioh. 15. 29.

^m Gods outward Covenant, or ⁿ common graces, and duties, for these will deceive us, but upon the Rocke, which is Christ, *Matth. 7. 24.* and in him, upon his promise of Word & Oath, *Heb. 6. 18.*

2. By gathering certaine signes of our safe estate in him, as from our chusing him for our God, *Psal. 73. 25.* a sure signe he^e first chose us, *1 Iohn 4. 19.* so of our effectuall calling, and the like.

3. Eschewing such evils as might darken, or dampe our Assurance, and breake the bones and strength of it.

4. By adding grace to grace, and linking one to another, as you heard before. Thus you see what things are required of us about this great worke

worke and businesse of our Salvation; and unto this we should the rather hasten with all our might, as in many other respects, so, in that priority in enjoying the benefits of God in Christ, is a great prerogative; and every one should stir up themselves about it. To bee first in Christ, hath speciall privileges; *Rom. 16. 7. Salute Andronicus and Iunia (saith Saint Paul) who were in Christ before me:* So is *Epinetus* recorded to be the first fruits of *Achaia*: The sooner we get out of the world, which lyes in wickednesse unto Christ, the safer we are, what ever befalls us; and the more sins and pollutions of the world shall we be freed from, and

so the sooner shall wee provide for the peace of our consciences, and the comfort of our lives.

Thus also are we to stirre up our selves, according to our places and callings, ^P about the salvation of others, and to further the same with all earnestdesse of intention, by all the wayes and meanes we can, as they stand in relation unto us. Thus *Cornelius*, taking the opportunity when *Peter* was to come to his house to Preach the Word unto him, ^q he gathered together his kinsmen and neere friends. So *Andrew* calls his brother *Simon*, and ^r tels him *Wee have found the Messiah*; and so brought him to *Jesus*. This being an infallible note
of

p *Pecora fratris tui errantia iubet ut reducas fratri tuo nedum ipsi sum sis.*
I. titul.

q *Acts 10. 24*

r *John. 1. 40. 41*

of a good man, that hee cannot tell how to goe to heaven alone. This care, and deare affection should specially bee found in Ministers of Gods Word; how should they stirre up themselves when they come to perform this worke? Before them sit the blinde, and ignorant; the proud, profane, and rebellious sinner, *held under the power of the Divell, and led captive by him, according to his will*; who are making halt, and fetch large strides to the fiery Lake, which is but a little before them. What tender compassions should they put on to bring home wandring sinners, and *such as are out of the way*; that, if it were possible, *not one soule* E 5 should

f 2 Tim. 3. 20

t Heb. 5. 2.

u Acts 20. 28

should perish, committed to their charge.

When the Lord is pleased to call home a lost sinner, and beginnes to lay a foundation of his blessed change in his soule, wee should stirre up our selves by all signes of joy and rejoycing. As it was when God put to his hand to lay the foundations of this glorious frame of the world, the Lord himselfe tels us, * that *the morning Starres sang together, and the Sonnes of God, that is, the Angels, shouted for joy; much more when he begins* x. to build his *stories* of grace and mercy in the soule of any, it being a greater, and a harder worke to save one sinner, than to make the world

* Job 38.7.

x Amos 9.6.

world; because in that worke there was no resistance, for he did but *∇ speake and it was done*; he said, *Let there be light, and it was so*; but in the soule of man there is great resistance, who stands out as long as ever hee can, and God hath much adoe with us before hee can bring us home: there ore are wee to make it matter of great joy, even as it is to the holy Angel themselves, *Whorejoyce over one sinner that repenteth*, Luke 15. 10. Thus doth the Father of the prodigal child in the same Chapter; *It is meet* (saith he) *that wee should make merry, and bee glad; for this thy brother was dead, and is alive againe; he was lost, and is found*: and good cause have wee

y Psal. 33. 9.
Gen. 1. 3.

a Luk. 15. ult.

weeto rejoyce, one more
 foulebeing pulled out of the
 Divels clawes, and king-
 dome; one more is added to
 the Church; one more, of a
 child of wrath, death, and
 hell, is made an heire of
 grace and salvation.

Section 2.

*Of stirring up our selves, a-
 gainst our owne finnes.*

THe second thing, about
 which this duty of stir-
 ridg up our selves is to bee
 exercised, is in regard of
 sinne, and Gods offence, whe-
 ther in regard of our selves,
 or others. 1. In regard of
 our selves, and our owne
 finnes.

I. First,

I. First, in regard of our inbred and inherent corruption, we are to stirre up our selves, ^bin opposing and resisting the inward motions, stirrings, and provocations of it, it is our duty to set our selves against them with all our might, to sharpen our eyes against them, we should labour to see Death, Hell, Wrath, and Gods curse in the least risings and motions unto them; we should looke upon Lust, Pride, Malice, Revenge, thoughts of blasphemy, &c, as upon the Diuell himselfe; we should be no otherwise affected with the stirrings of these, then as if thou didst feele a Toad or Serpent stirring & crawling in thy bosome: O in what a case

I,

b Incentiva
vitiorum flac
tine in mente
ingulabis, et
paruos Bas
bi ones allides
ad Petram.
Hieron.

cDum in cogitatione voluptas non reprimitur, etiam in actione dominatur.

*d Cavendum vulnus quod cum dolore sanatur.
Hieron. Ep. ad Sal.*

case wouldst thou then think thou wert? How wouldst thou shake thy selfe, and never be at quiet til thou hadst got forth that loathsome and venemous creature: So, and much more shouldst thou^e strive and struggle against all motions and provocations to sinne. Say to thy selfe in such a case, Oh these filthy lusts, whither wil they carry me? How shall I bee able to looke God in the face, if I should give way to it? And I must goe to him before I sleepe, ^d in what a case will my conscience bee within this halfe howre? Begge hard of the Lord to keepe thee, and to give thee strength against these sinfull stirrings of
of

of thy corrupt nature. Thus have Gods children with successe helped themselves, when they have set themselves against the brood of the Devill, crying, as the repenting *Israelites* against their Idols, *Get thee hence*, and so have preserved their peace.

2. When former sinnes unrepented of come into thy remembrance, it is our duty to *cry mightily* against them, and to be in great bitterneffe for them, *as one that is in bitterneffe for his first-borne*; even to cry out as a travailing woman, amidst the pangs and throwes of guiltinesse. Hence *Manasseth* is said to *humble himselfe greatly*. O when the fountaines of the *great deepe* are broken up, and

c *Isa.* 30. 22.

3.

f *Ionah* 3. 3.

g *Zach.* 12. 10

h *Chron.* 33. 12.

i *Gen.* 7. 11.

and the heart of the penitent sinner beginnes to breake and melt, there bee strong groanes and sighes uttered, which pierce the very heavens, and the voyce and cry of them is heard on high.

3.

*k Licet lapsi
sent, non con-
miserentur in
lapsum, nec in
ipsis se populi
ant ruinis suis
sed elico, uti
considerare res
surgant,
Salv lib. 1.
cont, Avarit,*

1 Luk. 22: 62.

3. When fallen into any sinne, it is our duty to bestir our selves^k to get out of the mire, never to give thy selfe rest in it, think thou yest all the while amongst ginnes, and snares, and Scorpions, amidst quick-lands, in which thou sinkest deeper and deeper every moment thou so abidest. Wee should call to minde what *Peter* did in such a case, *1 He went out presently, and wept bitterly.*

Section

Section 3.

Of stirring up our selves against others finnes.

IN regard of others finnes it is our duty to stirre up our selves, and that in regard of the evill of doctrine, or judgement, or of life and conversation.

1. For the evill of doctrine, false and erroneous tenents, and positions, wee should stirre up ourselves *as to contend earnestly for the faith, once delivered to the Saints*; not to lose the least dramme of that precious doctrine: wee are not to looke for any more Gospels, or any more truths to be penned for

m Jude 3.

n Mos iſte ſem-
 per in Eccleſia
 vixit ut quò
 quiſq; ſi ret
 religioſior eò
 promptius no-
 vell: ad in-
 ventioneſque
 contra iret.
 Vincent. Le-
 riciuſ.
 o Mat. 5. 18.

p Nova dog-
 mata vetus
 Teſtamentum
 deos alienos
 appellare con-
 ſuevit.
 Id. Vinc.

for us, therefore to looke
 well to theſe wee have. As
 they are penned and written
 for all Gods people, ſo all
 have intereſt in them, and
 ſhould ſtand for them to
 their uttermoſt; ſo to ſtand
 againſt that which is *contrary*
to ſound Doctrine. Ah (deare
 Chriſtian) wee ſhould prize
 moſt dearly every truth of
 God, the leaſt of which is
 more precious ° than *heaven*
and earth, and a moſt ſweet
 and beautifull thing; where-
 as every errour is loathſome
 and deformed, & caſts a ble-
 miſh on the moſt holy and
 pure nature of God, and
 tends to the ruine and con-
 fuſion of all things. He that
 goes about to corrupt and
 deboſh another in life and

man-

manners, by wicked counsell, or example, isto bee shunned as a dangerous enemy; but he that goes about to corrupt and debosh another in his judgement and understanding, which is the most precious and excellent part of man, and to spoile him in his intellectuals, is to be accounted as a cursed enemy, and to bee driven out from the society of mankinde. ¶ The Church of *Ephesus* was commended, *that shee could not beare with them that were evill*: that is, such as were false Apostles, who carried about false doctrines, and corrupted others. How did Saint *Paul* stand out against *Elymas*, *who sought to turne away the Deputy from the faith*:

¶ Rev. 2. 2.

Vid. *Parcum*
ad loc.

¶ Acts 13. 9.

faith: How did hee sharpen his Spirit against him, saying, *O full of all subtilty, and all mischief, thou child of the Devill, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord.*

2. In regard of the evill of life, and corruption of manners in others, ^f wee are to stirre up our selves against it, as farre as our calling and condition of life will permit. *They that forsake the Law* (^e *saith Salomon*) *praise the wicked; but such as keepe the Law, contend with them.* They will not let them carry it away so, but will reprove them for their wickednesse. The example of that worthy Governour *Nehemiah,*

f Ne sitis negligentes ad corrigendos vestros ad civitatem vestram quocumque modo pertinentibus monendo, docendo, hortando, terrendo.
Aug. de ver. Dom. 1. 18.
1 Prov. 23. 4.

hemiah, is remarkable in this kinde; who contended with the Nobles who profaned the Sabbath day, and by their example drew on others to that grievous sinne: Heare what he saith, "Then contended I with the Nobles of Judah, and said unto them, What evill thing is this that yee doe, and prophane the Sabbath day? Did not your fathers thus? and did not our God bring all this evill upon us, and upon the City? yet ye bring more wrath upon Israel, by prophaning the Sabbath. See also how hee chased from him one of the sons of the high Priest, because hee was sonne in law to Sanballat, who was a professed enemy to Gods people, and a great scoffer at their proceedings.

But

u Nch. 13. 17

Vers. 28.

* Ioh. 2. 15.

But incomparable is the example of our Saviour in reforming the abuses of the Temple; * Zealous of his fathers house, hee whipt out the buyers and sellers, poured out the mony-changers, and overthrew the Tables: At which fact, the Disciples remembred that it was written, The Zeale of thy house hath eaten me up.

Section 4.

Of stirring up our selves when we come to God in prayer.

WE are also to exercise this stirringnesse of heart in all duties of Obedience, whether they be duties of immediate worship, or otherwise.

To

To give some instances:

When wee draw neere to the Lord to pray to him, it is our duty to stirre up our selves, and to declare by all signes & our great desire to be heard of him: God is of such Majesty, as hee lookes for all earnestnesse in our petitions; and the excellency, together with the great need of the things desired, should move intention of all our powers in seeking them from God. Saint James saith, *that effectuall prayer* (*ἡ ἐκ τῆς πίστεως*) deprecation incited, driven with motion, and force, vehement, fervent with great affection of devo-

x *Vitus Theodorus* writing to *Melancthon*, speaks thus of *Luther*, No day passed him, saith hee, but hee spent three houres at least in prayer. Once I happened to overheare him being at Prayer: O what spirit, and life, and faith, was there in his prayers! what hee asks, hee doth it with such reve-

rence as having to deale with God; with such faith and hope, as speaking with his Father, or his friend, *In vit. Luth. pag. 142. ylam. 5. 16.*

tion)

z Diligent
prayer and
the committ-
ting of sinne
will not stand
together, for
if prayer
cannot make
a man cease
from sinne,
yet his sin-
ning will
make him
leave off
praying.
Mort, Diet.

p. 61.

a Acts 16. 7.

b z Kin. 19. 4

c Gen. 32. 26

28.

Hof. 12. 3, 4 :

tion) ^z hath great force with
God to obtaine that which we
desire. ^a Paul speaketh of the
twelve Tribes, that they instant-
ly served God day and night :
the word is, *ἐν ἑκτεροῖς*, with
intention of Spirit. This is
sometime called ^b *lifting up*
of a prayer : It is recorded to
the great praise of Iacob, that
c by his strength hee had great
power with God ; yea, hee had
power over the Angell, and pre-
vailed ; he wept, and made sup-
plication unto him, hee found
him in Bethel, and there hee
spake with us. In which is set
downe, both the favour of
God to Iacob, vouchsafing
the manifestation of him-
selfe, and speech with him ;
and the faith and piety of
Iacob, propounded to be imi-
tated

tated by us, as belonging to our confirmation, who holding fast the promise made him at *Bethel*, wrestled strongly by the faith of it, and found that he had not believed in vaine; at *Bethel* againe was the Promise renewed unto him.

Section 5.

Of stirring up our selves in prayer for others.

SO when we seeke to him by prayer for his goodnesse to others, it is our duty to quicken & enkindle in our selves, strong affections. ^d *Abraham* was earnest & importunate with God for wicked *Sodom*: especially for such as
F are

d Gen. 18. 13

e Mat. 15, 22.
28.

f Isa. 62, 6, 7.

g Exo. 14, 15
Exo. 14, 11.
20.

are neare and deare unto us ;
as the ewoman of Syrophe-
nissa obtained her request in
the behalfe of her child. But
most especially wee should
put forth all the strength of
our spirits in the behalfe of
the Church and people of
God: Yee that be the Lords
Remembrancers (f saith the
Prophet *Isaiah*) keepe not si-
lence, and give him no rest, nor
hold thy peace day nor night, till
he establissh and make *Ierusalem*
a praise in the earth. When
Gods people were driven in-
to great streights, by reason
of *Pharaoh* his pursuing them
behinde, and having the Red
Sea before them, the Lord
asked *Moses*, g Why cryest
thou unto mee ? Ah ! *Moses*
could not hold his peace,
but

but must burst out into strong prayers and cries. *Aaron* also bestirred himselfe, when the plague brake forth amongst the people; ^h *Hee ranne quickly, stood betweene the dead and the living, and made attonement for the people*: So interposing, and, as it were, exposing himselfe to the wrath of God for the people: It was not so much the Incense, as the strong prayers of *Aaron* that prevailed with God to stay the plague. So *when Peter was in prison*, it is ⁱ sayd, that *Prayer was made of the Church without ceasing for him*; (the word is *προσυχὴ ἐκτενὴς*, earnest and stretched-out prayer;) the Church was so earnest with the Lord, that hee wasaine.

h Num. 16.

45, 47.

i Acts 12. 5.

to take him out of prison, unloose his chaines, and bring him to them, and set him before them; as if the Lord had sayd, there he is, your importunity hath overcome me. O the power of fervent-conjoynd prayers! These bee the * scaling-ladders that are set up to heaven; and these doe lay siege to the Throne of God, and encompasse him round, and will not depart till they have that they came for.

kd. us ipse qui nullis contra se viribus superari potest precibus vincitur. Hieron. " Preces sunt Bombarde & instrumenta bellica Christianorum. Luther.

Arius the heretike was brought to confusion by the prayers of Alexander the good Bishop of Constantinople, and his death was, precatiois opus non morbi. Socra. lib. i. cap. 15.

Section

Section 6.

*Of stirring up our selves in
praising God.*

VHen we draw neare
to praise him for
blessings received, having
therein a comfortable taste
of Gods love to us, that he
is our God, and we his peo-
ple, it is our duty to stirre up
our selves in all the heights
and elevations of our hearts,
that possibly we may: Hence
have proceeded those high
straines of speech, and^l ebul-
litions of the hearts of Gods
servants. ^m Deborah, to her
due praying of God, calls
upon her selfe *to awake, to sing
a song*; and the redoubling
F 3 of

^l Ebullit Cor.
Psal. 45. 1.

^m Judg. 5. 12.

n Ps. 57. 7, 8

of the word, *Awake, awake, Deborah, awake, awake to utter a Song*, implyeth her care to doe it with all her might. So David, *My heart is fixed, O God, my heart is fixed*: which noteth the addicting of himselfe, with constant purpose of minde, to the duty of praying God, and also his alacrity wherewith he comes to it, not onely opposed to hypocrisie, but to torpor and spirit-lesnesse; kindled with zeale, he shook off all impediments, to bee attentive to this voluntary Sacrifice; which the verse following declares; *Awake up my glory, awake up Lute and Harpe*; expressing the vehemency of his heart, and burning desire, he stirres up his

his tongue, and joynes the helpe of Instruments to fire himselfe the more. In another *Psalm* he stirres up ^o *all that is within him*; he calls, as it were a Counsel, assembles all his powers, and faculties of soule, understanding, will, affections, in their full strength, to this duty of praying God. It falls out sometimes, that when the soule is in serious contemplation of Gods mercies past, present, and to come, that the fire secretly kindleth, and a man bursts out into high prayes of God, finding his tongue to come far short of his heart, and his heart infinitely too narrow to comprehend, either the multitude of so many mer-

F 4

cies,

o Psal. 103. 1.
Habet et firmum Cor,
Aug. ad loc.
p Zeph. 3. 14.
Zach. 9. 9.

cies, or the great love of him that is the bestower of them, and so he is swallowed up in that Sea which hath neither banke nor bottome, but is faine to cry out, *O the depth, the depth, the depth!* and can goe no farther: and this is the highest manner of praising God, though one can speake never a word.

Section 7.

Of stirring up our selves in standing for God and his honour.

IN our standing for God, promoting his honour, and exalting his name, it is our duty to stirre up our selves, and that not only by
sprea-

spreading the knowledge of him in our owne hearts, and setting him up as glorious there, making al things with- in us to stoope and doe low- ly obeyfance to him, by ^a ac- knowledging his authority in what hee commands, and ^b by keeping the heart in a continuall readinesse to set about what shal be comman- ded us from him, and ^c by re- fting in his will when it is revealed, ^d without resisting or gaine-saying, and not on- ly by a faithfull dependance upon him, and hanging up- on him from day to day, as a childe upon the mothers brest, by all which wee ad- vance, and lift up the Lord in our hearts; but also when wee are ready to make an o-

a Iam. 4. 12.

b Ps. 119. 128

c Ier. 42. 5, 6
1 Sam. 3. 9

d Gal. 1. 15,
16.
Heb. 11. 8

pen profession of him, not fearing the face of man, when Gods cause comes in question. Then a man is right in his way, when hee gives up himselfe to bee wholly for God, when all his ends, projects, and purposes are subservient and subordinate unto him and his glory. We read of *Caleb*, that when the false Spyes^e discouraged the *Israelites* from entring into *Canaan*, by telling them of Cities walled up to heaven, and of the Gyants the children of *Anak*, his spirit was mightily stirred, and he sayd, ^e *Let us goe up at once, if the Lord delight in us, hee will bring us into this Land.* For which standing in Gods cause, the Lord gives this testimo-

e Num. 13. 28
30.

e Num. 14. 3.

testimony of him, That ^s he
 had another spirit with him ;
 and, that hee hath followed mee
 fully. The word, as some
 skilfull in the Hebrew ob-
 serve, is a metaphor taken
 from a Shippe under sayle,
 which is carried strongly
 with the wind, as if it feared
 neither rockes nor sands. *Ie-*
hosaphat also ^h had his heart
 lifted up in the wayes of God :
 he was more couragious and
 bold in promoting the true
 worship of God, than *Asa*
 his father was : With a high
 Spirit he tooke away Idola-
 try ; contemning perill, hee
 tooke away the high places
 and groves, whicheither his
 father left, or the people in
 the latter end of his reigne
 brought in againe. *David*,
 but

gNum 14.24
Adverbium
implevit post
me.

h2 Chr. 17.6

11 Sam. 17
32 48.

k Neh. 3. 20
Se occendit.

1 Deut. 33. 9.

but a youth, was mightily stirred up in Gods cause when Goliab railed on the host of the living God, thy servant (saith he) wil go and fight with this Philistin: drawing neere him to fight, hee hasted and ranne, moved with fervent zeale to bee avenged on the blasphemie of Gods name. It is said of *Barnab*, in the repaying of the wall of *Ierusalem*, he ^k repaired earnestly, or as some read it, he fired himselfe, burst out into heat, angry with himselfe, and others, that were so sloathfull in working, so finished his portion in a shorter time. This stirringnesse of Spirit did appeare in *Levi*, who preferred Gods glory to all naturall affection, ¹ Who said

to

to his Father and his Mother, I have not seene him, neither knew he his owne brethren, or his owne children; for they observed thy word, and kept thy commandment. Thus also have the holy Confessours and blessed Martyrs done, whose Spirits wee should desire to be doubled upon us, in these evill and backe-sliding dayes; who living in curst and cruel times, in Gods cause and for his sake ^m loved not their lives unto the death, but thought the prison ^a a paradise, and great iron chaines great ^b ornaments, and embraced the flames as cheerefully as *Elijah* did the fiery

burned, with two others with ropes about their neckes, seeing himselfe to be spared by reason of his order and degree, desired to have one of those precious chaines about his necke, in honor of his Lord. Fox *ib.* p. 141. Luther resolved to appeare at *Wormes*, though all the tyles of the houses should be Divels.

m Rev. 12. 11
a Who will ever beleeve that I shall say; or what man will ever thinke; in the deepe darke dungeons to find a paradise of pleasure in the place of sorrow; and to dwell in tranquility, and hope of life, in a cave infernall to be found ioy of soule: where other men doe shake and tremble, there strength and boldnesse to be plenty;
Algerid his letter. Fox.
AE. & Mon. vol. 2. p. 181.
b *Marsac* going to the stake to be

Chariot

chariot, that came to fetch him to heaven. O when the love of their deereſt Redeemer had once warmed their hearts, they were mightily inflamed, and like *Davids three Worthies* , who for *Davids* ſake, brake through the hoſt of the *Philiftims* ; ſo theſe were ready, for his ſake to undergoe all hard adventures, to looke all dangers in the face, and to break through an hoſt of Deaths and Devils.

Section

Section 8.

*About stirring up our selves in
the reading and hearing Gods
holy word.*

IN regard of Gods holy
word, when we are to be
exercised in the reading of
it, or hearing it preached, or
read, it is our duty to stirre
up our selves : as,

1. In reading the holy
Scriptures : when thou ta-
kest up the Bible into thy
hand to read, looke upon it,
as upon the most blessed
booke that ever eye saw, and
that no booke in the world
hath that in it, ^c which con-
cernes thee so much, contain-
ing in it the whole counsell

*c. Quid est
Scriptura sa-
cra nisi que-
dam Epistola
omnipotentis
Dei ad crea-
turam suam.
Greg.*

of God for thy good. And as children are stirring and wakefull when they heare their fathers will reade, to know and understand what is left them there ; so ought wee to stirre up our selves, considering those many rich and precious Legacies which our Saviour hath bequeathed unto us, in that last Will and Testament of his, sealed with his owne blood.

So in hearing the Word read, we have a notable example in *Ezra* his time, that

n Neh. 8. 3.

when hee read in the booke of the Law, from morning to mid-day; the eares of all the people were attentive to the booke of the Law.

2.

2. In hearing the Word Preached, it is our duty to stirre

stirre up our selves with all the life of attention we may; as hearing the Lord speaking in his Servants: Hither tend those pressing exhortations in Scripture, *To^o incline the eare; To bee^p swift to heare; Flying, to the places of assemblies, as^q Doves to their windows.*

o Isa. 55. 3
p Iam. 1. 19

q Isa. 60. 8

The *Bereans* are commended for this, that they heard the Word, *μετὰ πάντων μετὰ ἡρώδης* with all readinesse and alacrity. In hearing the Word, we are to^t *lift up these everlasting doores*, to set wide open the doores of our hearts, *that the King of glory may come in.* We are to choose the Word as our^t *portion*, for the goodness, beauty, and truth of it. To bring hearts and affections

r Acts 17. 11

s Psal. 24. 7

t Psal. 119.
111. 173

ons

u Neh. 9. 12
 * 2 Chro 34
 27
 Luk. 3. 10.

* 2y 737:15
 127
 1 Tim. 4. 15.

y Deu. 32. 46

ous answerable to the matter in hand; when the Lord threatens, to bring feare; when he promiseth, to bring joy; to * yeeld willingly to the stampe of every truth, as the Wax to the Seale. To set the heart strongly to every word of God, * cleaving inseperably to every truth, binding them close to the soule. y Set your hearts, (saith Moses) to all the words which I testifie amongst you this day, which you shall command your children to observe to doe all the words of this Law, for it is not a vaine thing for you, because it is your life, and through this you shall prolong your dayes.

3.

3. For Ministers, and such as are to preach the Word, it is

is their dutie to ^z stirre up themselves in the carefull discharge of this their weighty calling.

1. The Names given in Scripture, doe all imply laboriousnesse, and great intention: They are called ^a Watchmen, ^b Shepherds, ^c Builders, ^d Messengers, ^e Stewards, &c.

2. Their worke set them, as dealing with the precious soules of men, and to call home wandring lost sinners, calls for so much. They are to Preach with all ^f diligence, ^g earnestnesse, and instancy; in season, out of season; with courage and freedome of spirit, ^h fearelesse of the face of man: With great ⁱ earnest desire of the salvation of Men, and the

^z In Bucholse
ro vivida om-
nia fuerunt,
vivida vox,
vividi oculi,
vivide manus
gestus omnes
vividi. Mel.
ad in vit. ipse
p. 556.

^a Ezech. 3. 17
^b Ier. 23. 4
^c 1 Cor. 3. 10
^d Mal. 3. 1.
^e Tit. 1. 7.

^f Acts 18. 27,
28.
^g 2 Tim. 4. 2

^h Isa. 58. 1. 1
Ier. 1. 8. 17
ⁱ Philip. 1. 8

k Clo. 2.1

l Gal. 4.19

m Hic est ille
 Farellus, qui
 multis difficul-
 tatibus fractus
 nullis minis
 convitiis, ver-
 beribus deniq;
 in saeculus terri-
 tus, Mempela-
 garoenses, As-
 quienses,
 Lausannenses,
 Geneuenses,
 Noacomen-
 ses, Christo
 Lucrificat.
 Mel. Adam.
 Decad. in vi,
 ta Farel. p. 115

the people committed to them. This made the Apostle Saint Paul to enter into great^k conflicts and combatings for the Colossians, and to be pained and afflicted as a woman in^l travell.

O me thinkes what should not one doe to keepe one soule from perishing everlastingly! if any^m paynes and study would doe it; if deny- ing a mans credit, profit, pleasure, and ease would doe it; if stooping, and yeelding, and laying our hands under their feet would doe it; if prayers and teares would doe it; or if, like Clouds, wee should sweat our selves to death, so soules might bee brought home to God, it were a blessed way of dying.

Secu-

Section 9.

*How wee should stirre up our
selves in sanctifying the
Lords day.*

IN sanctifying the Lords
day it is our duty to stirre
up our selves, both in long-
ing for it before it comes,
and highly prizing it when
it is come ; ⁿ *making it the joy
and rejoycing of our hearts.* It
is recorded of the godly
Jewes, before our Saviours
time, that they called the
Sabbath, ° *Desiderium dierum*,
the desire of dayes, the most
desired day. Every moment
of this day should bee preci-
ous, as having Gods blessing
more immediately annexed

n Isa. 58, 23

o Wemel.
Christ. Syn.
p. 76.

unto

unto it, and unto all those duties performed in it ; having, as it were, his Image and Superscription more lively portrayed, and engraven upon it ; and therefore to be improved by us to our uttermost, in all the parts and duties of that day.

Section 10.

How wee are to stirre up our selves in our partaking of the Sacraments.

IN the use of the Sacraments, it is our duty to stir up our selves,

I.
How to stir
up our selves
to make use
of our bap-
tisme to our
selves and
our children

1. In regard of the Sacrament of Baptisme, both to our selves, and our children, and that in these respects :

spects: 1. By calling to minde what wee, and our children are by nature, *children of wrath*; both wee and they, all of us (like still-borne children) borne ^P *dead in trespasses and sinnes*, ^q weltring in the blood of the sins of our first parents, empty of all grace, prone to all wickednesse, though as then not able to put it forth in outward Act, no more then young Vipers, or then the Cubs of wild beasts; which yet, when wee grow up to ripenesse and strength, are ready to breake forth to doe any mischief, if wee be not restrayned. 2. By interesting our selves, and our children in the Covenant of Promise, whereof Baptisme is

I.

p Ephes. 2. 3.
q Ezech. 16. 6

2.

r Gen. 17.7

f Gen. 17.18

3.

t Gen. 8. 19

is the Seale. This is done by dedicating and resigning up our selves, and them, to bee Gods people; as Hee, in the Covenant, ¹ offereth himselfe to bee a God to us, and ours; and withall praying for our selves, and them, that we, and they *might live in his sight*. How should it provoke us to wrestle with God, to convey a Covenant and Sacrament of life unto our children, since wee have conveyed to them nothing but sinne, and wrath, and the fruit of both, which is death.

3. By growing up ourselves, and training up our children to keepe the Covenant on our parts, that the Lord may delight to bring the blessing of the Covenant upou us and ours.

ours. 4. By walking in the purity of Gods ordinances, with a pure and an honest heart: for want of the former, Gods wrath burst forth against *Gedeons* children, *Judg.* 8. 27. and against *Eli* and his, *1 Sam.* 3. 13. For want of the latter, against *Amaziah*, *2 Chron.* 25. 2. which *David* sought to prevent, by giving his sonne *Salomon* better counsell, *1 Chr.* 28. 9.

2. In receiving the Lords Supper, it is our duty to stir up our selves, 1. By considering the great need we stand in of such an Ordinance: what need Christ to be dispensed to us, as *Bread* to strengthen us, and *Wine* to quicken us, if we were not of our selves weake, and dull,

G

and

4.

2

How to stir
up our selves
in the right
use of the
Lords Sup-
per.

I.

2.
114 Cor. 12. 28

3.

and even starved creatures without him? 2. By examining and searching out the feebleness of our best graces, and the strength of our manifold corruptions; that so as by searching into the sores and wounds of the body, the body is payned and grieved; so by searching into the sores and wounds of our soules, our hearts may be inwardly pricked and afflicted. 3. By reforming our selves and our families before we come to partake in this Supper: We are uncircumcised our selves (and so dis-covenant our selves and them) if wee leave any of them at home, or bring them with us uncircumcised, so far as it lyeth in us to use the meanes.

meanes. *Exod.* 12.48. Christ was carefull to ^a wash his Disciples feet, to purifie their hearts against the Sacrament. Such *new wine*, as Christ is, *would be put into new bottles*. 4. By beholding Christ in the Sacrament, as it were crucified before our eyes, that we might mourne the more seriously in remembrance of the sins, by which we have pierced ^b him. 5. By admiring at the wonderfull goodnesse of God to our soules; who when we were as ^c *dead dogges* (as *Mephibosheth* sayd to *David*) yet the Lord is pleased to set us at his owne Table, to feed us with the Body and Blood of his owne Sonne, and thereby to make us one body and spi-

^a *Ioh.* 13. 8.
10.

4.

^b *Zac.* 12. 10

5.

^c *2 Sam.* 2. 8
with 19. 28.

rit with his Sonne, giving him to us, and us to him, that wee might partake in all the precious blessings hee hath purchased for us, both for this life, and for a better; and therefore we are to feed upon him with faith, and exceeding joy for all his abundant goodnesse to us herein.

6. By setting up Christ (whole Christ) in our hearts as our King, Priest, and Prophet, that he, being received into us, may rule us, and teach us, and pacifie us, and purifie us, and ^e live our whole life for us. Lastly, by cleaving the more to our brethren in al love and deare affection, whom wee see to communicate with us in the same Christ, and called of God

f Gal. 2. 20

7.

g 1 Cor. 10. 17
i Cor. 12. 13

God to partake in the same Table with us.

Section II.

*How to stirre up our selves in
laying hold on the Promises.*

IT is our duty to stirre up our selves, to conceive confidence in our hearts in taking hold of God, as hee hath offered himselfe in his Covenant, and Promises (the speciall thing mentioned here in the Text) and a point of great use through the whole course of our lives: on which I shal a little more insist; shewing how the Scripture calleth for this duty. God promising to^h bring neere his righteousness and sal-

h Isa. 56. 2

vation to place it in Sion, for Israel's glory, hee addeth Blessed is the Sonne of man that takes hold of it : that is, any mortall man, bee hee Jew or stranger ; which was first in fulfilling his promise to restore the captivity of Babylon, but principally the righteousness declared in Christ and his salvation. This the Church, being in Temptation of unbelief, doth ; after shee had found Christ for attonement, ⁱ she layed hold of him, and so of the promises of mercy in him, and would not let him goe. It is the constant endeavor of Gods children to ^k follow to apprehend Christ, and the perfection of grace and glory in him ; and this specially in the use of their

ⁱ Cant. 3. 4.

^k Phil. 3. 12.

their faith, and confidence grounded on his promise. The life of faith is in apprehension, and application of the Covenant; *I will be a God to them, and they shall be a people to me*: first indeed God speaks to the soules of men, *thou art my people*, and then they lay hold on him, saying, *and the Lord is my God*. The ground of this is, because our blessednesse stands in our cōjunction with God; as our misery was in our alienation, and separation from him; for ^m loe, saith David, *they that are farre from thee shall perish*: ⁿ they goe away from God that depend not on him, but have their hopes dissipated, and divers wayes parted to this and that lust,

G 4

but

1 Zach. 13. 9

m Psa. 73. 27

n Jer. 2. 5, 6.

Verf. 28. in
1 ſal 73.

o 2 Cor. 6. 17
18.

p Mr. 11. 28

q Joh. 6. 44

but as for me, it is good to draw
neere to God; which is speci-
ally to put the whole trust in
him, to have the minde, will
and affections ſet upon him;
if we draw neere to God, hee will
draw neere to us, and we ſhall
not want matter to praife
him. To draw neere to God
is to poſſeſſe a mans ſelfe, by
faith in Chriſt, of Gods gra-
cious preſence for protecti-
on, direction, and conſolati-
on, and to ſeparate from
communion in unlawfull and
offenſive things; ſo God wil
receiue us, but none can draw
neere to God but being
drawne of him. Chriſt in-
vites men that are *burdened*
with ſinne and evils to come to
him, but ſaith alſo, *None comes*
to him but ſuch whom his Fa-
ther

ther draves. Wee first take hold of Christ, and then, by his meanes, we come to God, having both faith and hope in him. As in our first separation from the world by diuine calling, wee stand up, and take hold of him for the obtaining of reconciliation, and all other blessings flowing from hence in Iesus Christ; so we goe on in our life, seeking by increase of faith to enioy him more and more; and in our troubles, when he begins, as it were, to with-draw himselfe, wee excite our faith, and apprehend him for the blessings of the Couenant, whereunto our effectuall calling gave us title: that as all blessings that we enioy with his fauour,

r Exod. 6. 7
 f Heb. 8. 10
 t Heb. 11. 16

proceede from him, as declaring himselfe to be our God, as blessings ^r earthly, ^f spirituall, and ^t heavenly: so in our necessities we renew our faith of that Couenant, *I will be thy God*, and plead our interest in him, holding him fast, as *Psal. 119. 94. I am thine, save me*; and the Prophet here, *vers. 8, 9. Thus David, Psal 43. 2. thou art the God of my strength, why dost thou cast me off? and verse 5. My soule hope in God, for I shall yet praise him, who is the health of my countenance, and my God.* Thus having shewed the duty, and practice of Gods people, I shall briefly shew how we are to stirre up our hearts to make use of the Promises to our selves, which

2^d
 How to stir
 up our harts
 to make use
 of the pro-
 mises to our
 selves.

which is done divers waies.

First, by knowing that we are the *children of the Promise*; ^u all the children of God being in this case, as *Isaac* was, *the seed of the promise*, all of us borne of ^x a word of Faith.

Secondly, by considering that God hath given us his owne Sonne, ^y in whom all the Promises are wrapped up, and fulfilled; and ^z for whose sake God will denie us nothing.

Thirdly, by observing the uprightnesse of our hearts to take the Commandements, and threatnings as due to us; and hee that maketh conscience to take the Commandements as his *Way*, and the threatnings as his *Bridle*, hee may

I.

u Rom. 9.8.

x Rom. 10. 17

2.

y 1 Cor. 1. 10

z Rom. 8. 32

3.

may safely take all the Promises for his Inheritance and comfort.

4.

Fourthly, by considering the free grace of God, in giving and fulfilling his promises, not for any worth in us,^z but for his Name sake: but ^a acknowledging our owne unworthinesse of the least of all the promises and mercies of God, which make our empty vessels more fit receive them.

^z Isa. 43. 25.
^a Gen. 32. 10.

5.

Fifthly and lastly, by meditating on the Promises themselves, pondering and musing upon them: Whence the Spirit of Christ, beheld in the Promise, is conveyed unto us, ^b to transforme us into the likenesse of Christ by it.

^b 2 Cor. 3. 18

Section 12.

Of stirring up our selves in duties of Love and Mercy.

THUS of some duties which have a more immediate Relation unto God, about which wee ought to stirre up our selves, now to goe forward, and to instance in some duties which haue reference to our selves or others.

In all workes of Love and Mercy towards others, it is our duty to stirre up our selves, *that wee^e abound in them*; and wee should have *d an earnest care about them*; whether it bee in regard of the bodies, or soules of others,

c 2 Theſ. 1. 3

d 2 Cor. 8. 16

c 1 Theſ. 1. 3
f Rom. 12. 10

g 1 Tim. 6. 18

h 1 Sā. 18. 1, 2
i Heb. 10. 24

k Nehe. 2. 2.
Gen. 40. 6, 7

l Iob 4. 4

thers, or any other way. Our love should be ^e laborious, full of the ^f bowels of tenderneſſe, and compaſſion; to be kindly affectioned, to be ^g ready to diſtribute, willing to communicate. Where wee ſee grace in any eminency to have our hearts knit to ſuch, ^h as Ionathans was to David. ⁱ To conſider one another, and to provoke to love, and good workes. Some wee may find in ſoule-troubles, with ^k countenances ſad and dejected, faces pale and wan, heavy-eyed, and ſighing as they goe, now to ſtirre up our ſelves to come to their ^l helpe and ſuccour, by all the wayes wee can: if it be thy friend, or any thou canſt any way reach, never give thy ſelfe reſt, but let it
pity

pity thy very heart, cry to God for their ease and deliverance, and if God have given thee the skill of a Spirituall Physition, with a tender hand bind up the bruised Spirit. Some also are ^m *weake in faith*, these wee should support: Some are *feeble-minded*, apt to bee discouraged, these ⁿ *to strengthen*. Some are *overtaken* with failings and temptations, these ^o *to set aright*, as a bone that was out of his place, as the word there signifies: some grow *disorderly*, and scandalous, these ^p *to reprove*: some grow cold, luke-warme, and are like to ^q *fall away*, these to quicken and rowse up from their drownsinesse.

m Rom. 14. 1

n 1 The. 5. 14

o Gal. 6. 1
regeneration

p 1 The. 5. 14

q Heb. 12. 15

Section 13.

Of ſtirring up our ſelves in regard of our Chriſtian race.

IN regard of our Chriſtian race we are ſet to runne, it is our duty to ſtirre up our ſelves, *to gird up the loynes of our minde*, to runne like the two Diſciples to our Saviours Sepulcher, who ranne with all their might, who ſhould come thither firſt: Wee ſhould not ſtay for company in this weighty buſineſſe, *neither are wee to content our ſelves with the pace of carnall profeſſors, temporary beleevers, or lazy Chriſtians; nor with that pace which wee our ſelves doe,*

1 Pet. 1. 13

ſ Quoties cogitas de perfectione virtutum noli conſiderare quid alii minus habeant quam tu habes ſed quid tu minus habes quam habere iamdudum. Fulg.

doe, or have gone; nor should wee looke backe to see who comes after, but thinke thou art upon life and death; therefore ^tto cast away every weight, and the sinne that doth so easily beset us; nothing in the world should cause us to step aside, but to runne^v forth right: Wee should now ^{*}forget all things that are behinde, reaching out to the things which are before. To this end wee should set before us, that ^xcloud of witnesses, those blessed servants of God, who have gone before us, who have finished their course, and kept the faith to their latest breath; especially ^ylooking to Iesus, the Author and finisher of our faith: who, for the joy that was set before him, endu-
red

^t Heb. 12. 1

^u Pro. 4. 25

^{*} Phil. 3. 13

^x Heb. 12. 1.

^y Heb. 12. 2.

Note.

2 Phil. 3. 14.

red the crosse, despising the shame, and is set downe at the right hand of the Throne of God. Our Saviour Christ is not as a dead marke, who helpes not the runners at all, but looking to him by faith, hee guideth us in our way, enlargeth our steps, & gives us strength that we faint not, but still helpeth us to ² presse toward the marke, till we obtaine the price of our high calling of God through him. And this wee ought to doe with the more care and earnestnesse, there being so many that looke upon us, whom wee may encourage by our example, either in doing or suffering. Wee little thinke how many doe eye us in our Christian walke, and what good

good wee may doe by ^a *holding forth the light of* a good example, how it may ^b provoke others to mend their pace, and to runne with the more cheerefulnesse, having some to lead the way before them.

^a Phil. 2. 15

^b 2 Cor. 9. 2

1 The. 1. 6, 7

Section 14.

How wee are to stirre up our selves when our last end approacheth.

VHen our last end approacheth, and wee lye upon our last bed, (if God bee so mercifull to us as to afford any strength, ease, or respite from paine, freedome from Temptation, or to continue the use of our reason,

reason, and memory) it is our duty to stirre up our selves, that we quit our selves wel in the last act of our life: and this is done,

I.

c Phil. 1. 12.

ἐκτείνω
xix The
same word
used, Rom.
8. 19.

I By a carefull preparation of our selves for our blessed change, and departing hence, by making our reckonings even, and expressing by all signes and tokens, *our c desire of being dissolved, and to be with Christ.* Now to stirre up our hope, and earnest expectation of the accomplishment of all those blessed promises of the life to come, according as the Apostle speaks of himself, *Phi. 1. 20.* the word used by him there, signifies to reach out ones necke in looking after somewhat we greatly desire, and

and earnestly expect to come unto us. As it is said of ^d *Sisera his Mother*, *shee looked out at a window, and expecting the returne of her soane, shee cryed, Why are his Chariots so long a coming?* So now the soule should be looking out, and reaching forth it selfe, expecting that good howre when God will send for it. Oh when the immortal soule which hath long so-journed in this sinfull flesh, shall beginne to draw neere to the confines of eternity, there being, it may bee, but a few howres, and, as it were, but a step betweene it and everlasting blessednesse, and those beatificall visions, which infinitely transcend all that ever mortall eye saw, as farre

d Iudg. 5.28

e In trepide
purgamur ad
Redemptorem
nostrum Ie-
sum, i. trepide
ad Patriar-
charum cons-
ciliu, trepi-
de ad patrem
nostrum A-
braham cum
dies advenerit
proficiscamur
Ambr. lib. de
bono mortis

f Luk. 21. 28

as the glory of the greatest
Princes Court doth the mea-
nest Cottage, how should
wee beginne to *lift up our*
heads with joy, the day of our
finall redemption from sinne
and misery, *being so neare?*
Here indeed sometimes, and
it is but sometimes, we have
a glimpse of heaven shewed
us, and a ray and beame of
celestiall joy hath beene let
down into our hearts, which
hath infinitely passed all the
pleasures of nature, but it
stayes not long ; but now
thou art going to take full
possession of that glorious in-
heritance which hath more
comforts in it than the
heaven hath Starres, or
there be Sands on the Sea-
shore, how should thy heart
leape

leape within thee, and spring forth to meet those approaching blessings?

2. By applying our selves in all the wayes of advice, counsell, and comfort, in regard of such as are about us; it may bee a sorrowfull wife, who stands besides thee with a heart ready to burst, to thinke of her leaving of thee; it may bee children, or servants stand before thee weeping, or neere friends or kindred are with thee, who are loath to leave thee; now to stirre up thy selfe to leave somewhat with them, which they may remember when thou art in the dust: That the child may say, I have lost a carefull father, these were my fathers words,

g When Doctor Taylor that worthy Martyr was going to suffer, he saw a far off many people standing together, he asked what it meant, it being told him it was the place where he must suffer, he sayd, thanked be God, I am eve at home Fox. Act. & Mon. vol. 3. p. 178.
h Sic comparatum est cunctis fere mortalibus ut morituri sub ultimum vite exitum hortentur apud suos relinquere servent. in vit. Cranmeli, p. 15.

Mr. Calvin
did the like
being neere
his end. vid.
Bez. in vit.
Calv.

1 Gen. 48.2
9, 20

k Gen. 49.23

1 Ioh. chap.
13, 14, 15, 16
17, per tot.

words, and last charge unto mee, those that stand by may say, *Thus did hee exhort us, thus did hee comfort us, these were his last words, thus went he to his rest.* We shall finde it recorded of the Patriarke *Iacob*, that drawing neere his end, when his children came to see him, he stirred up himselfe, ⁱ *and strengthened himselfe on his bed, and hee blessed them.* A worthy patterne for all parents to follow, he lay not like a logge in his bed, as many doe, but now, though of great age, and weake, yet hee raised up that little strength which was left, and spent it in ^k leaving a blessing on his children; his last words were blessings. ⁱ Our Saviour, when hee was to leave

leave this world, shewed his great care and love to his Disciples, in preparing them for his departure, and leaving with them many precious counsels, comforts, and exhortations, by which they might be helped and strengthened for the time to come. Thus did the Apostle *Peter* imitate his Master, ^m *Who knowing shortly he was to put off his Tabernacle, hee did stirre them up*; that after his departure they might have those things alwayes in remembrance which hee had taught them. The Apostle *Paul* being now aged, and ⁿ knowing the time of his departure was at hand, hee called for the Elders of the Church of *Ephesus*, and leaves with
H them

m 2 Pet. 1. 12
to 15

n Acts 20. 18
to 35

them many excellent and weighty exhortations, they being now to see his face no more.

CHAP. VII.

*Shewing the grounds of this
duty of stirring up
our selves.*

THus you have the explanation of those two things proposed; *to wit*, what it is to stirre up ones selfe; and secondly, about what it is mainly to be exercised. Now follow some grounds and reasons of the Point.

Reas. I.

This duty, as it is enjoyned, and commanded by God himselfe, that we should stir
up

up our selves in what wee doe, that it be done with all our might, with an harmoni- call consent of all parts of man, understanding, will, and all the faculties existing in the person of man, with the whole strength ; so it is most pleasing unto God, as most agreeable to his nature, who is a Spirit infinitely active and stirring, and impatient of all dulnesse and sluggishnesse. *The^o Angels are his Chariots, ^p he rides upon a Cherube, and doth flye ; he comes also on the wings of the wind : ^q he rides on a swift cloud, which the racke wind drives ; all which shadow out unto us the wonderfull activity of his nature : Who¹ seekes therefore such to worship him.* Hence

o Psa. 68. 17.

p Psa. 18. 10.

q Jsa. 19. 1

r Iohn 4. 24

3 Acts 13:22

πρωτο τε

θεσηματα

μδ.

3 2 Sam 6:14

is *David* commended for his readinesse to fulfill all the wil^s of God, for so it is in the Originall. Thus he danced before the Lord^e with all his might; that is, with the might of his spirit.

Reas. 2.

2 2 Cor. 5:14

* 1 Th 2:14

Our Saviour Christ, who gave himselfe for us in the greatnesse of his love, (^u even of his love that passeth knowledge,) and * purchased us to be a peculiar people to himselfe, did it to this end, that wee should be zealous of good workes. Zeale is an affection proper to Men, who having will, to which belongeth the choyce of good, as the object of it, have two attendants thereon, the Concupiscible, and the Irascible part; the former moving towards the object, the

the latter encountering what ever difficulties hinder the attaining, and enjoying of it; ^a *The coales thereof are coles of fire, which have a vehement flame, which many waters cannot quench, nor floods drowne.* Hence, such as are Christs, are ^b baptized with fire; that is, with the holy Ghost, who is like fire; not onely in purging away their drosse and corruptions, but mightily heating them, and stirring up strong and ardent affections in them for God and his glory.

Thirdly, wee should put forth our selves in this duty, in regard of that wonderfull aptnesse that is in the best to grow cold, and dull, and that insensibly; even as age, and

H 3. yeares

^a Cant. 8. 6, 7

^b Luk. 3. 16

Reas 3.

c Ps. 132. 4, 5
Psal. 137. 5, 6

yeares come on us and wee feele it not, and as the dust falls upon our clothes, and we perceive it not; so that, if one let himselfe alone but a shorttime, the minde will sinke, and get downward: wee must therefore ever and anon be winding it up, as we doe our Clocks & Watches; and still bee tending unto it by renuing our purposes, and c tasking our selves to all duties, that the heart may bee kept in its due height, and this must be done often, the heart being not in that frame in the evening as it was in the morning, and thou shalt find a few weekes will breed a great alteration in thee, which many moneths may not recover againe : such wretched

wretched natures doe wee
carry about us, which are
such great enemies to the
worke of grace, that if wee
looke not very narrowly un-
to it, a great dampe and chil-
lishnesse will fall upon our
hearts, our prayers wil grow
weaker and weaker, shorter
and shorter, good purposes
and resolutions will quickly
dye, goe out, and bee lost in
us. Happy is he that can say
in a spirituall sence (as it was
sayd of *Moses*) that after long
profession of Religion, *his*
sight is not waxed dim, nor his
force and heat abated.

d Deut. 34.7

CHAP. VIII.

*Where the Doctrine is applied
in the ſeverall uſes
of it.*

Uſe I.

*e Non eſt ad
magna facilis
aſceſſus; quem
ſudorem per-
petramur cum
conamur aſcē-
de. e colles, &
vertices montis
in quo ut
aſcendamus
ad cælum?
Cyp. de diſc.
& hab. Virg.*

THis ſhewes us that the
profeſſion of Religion,
and the exerciſe of it, is no
dull or lazy thing, but a bu-
ſineſſe of the greateſt inten-
tion of all others in the
world, unto which is requi-
red the ſtrength and e high-
eſt pitch of our affections,
our moſt elevated thoughts,
and the utmoſt of our ende-
vours.

Againe, it ſhewes how
much they do deceive them-
ſelves, that content them-
ſelves with doing duties of
Religion.

Religion out of forme, and custome, without the inward Principles of Faith, ^f Love, and Obedience, to set them a going, and to move and stir them forward. Amongst these we may ranke,

*f Quodlibet
agens propter
amorem agit,
quodcunque
agit, Aq. 1. 2.
q. 28. rt. 6.*

1. The Papists, whose Religion cannot be but joylesse and uncomfortable, resting in the worke done, who if they can give in such a number and tale of Prayers, undergoe such penance, and screw up their outward Devotions to such a height, thinke all is well, though the heart all this while hath not stirred a foot about the businesse, nor so much as looked toward the body what it was a doing.

2. Amongst our selves

H 5

we

wee may take in our simple ignorant people, who are full Papists in this ; who therefore thinke they have prayed, because they have beene upon their knees; heard the Sermon well, because they have beene at Church, &c. and so plod on from day to day, without any sense of the evill, or comfort of the good.

3. Thus is the Civill man, and carnall Professor deceived ; who though hee hath more knowledge than the other, and by the benefit of education, good example, or the light of naturall conscience, hath more dealings with God, yet hath hee his heart as cold, starke, and unstirring as the other ; and
though

though hee applaud himfelfe
in the Mediocrity of his
temper, as having found out
a middle way to ferve his
turne, betweene ftrictneffe
and profaneneffe; yet is it of
al others the moft dangerous
and moft loathed by the
Lord, who, being of the ^h *L1-*
odecean temper, fhall certain-
ly bee fpued out of Gods
mouth.

4. Thus is it with the
fubtile and clofe hypocrites
of thefe times, who, like the
cold Glow-wormes of the
night, feeme to carry more
light about them, and make
a greater buftling than the
other; yet becaufe it is with-
out all heat and fweat of the
minde and heart, what they
doe fhall be reckoned but as

dead

g Nihil Sal-
uator medi-
um amat, te-
pidus evomit.
Hieron.

h Rev. 3, 16.

i Heb. 9. 14.

k Revel. 3. 1.

Pse 2.

l Psa. 73. 26.

Revel. 12. 7.
17. 14.

ⁱ dead workes, which have a loathsome favour in the Nostrils of the Almighty. Thus the^k *Angell, or Minister of the Church of Sardis* is sayd to have a name to live, though he was dead.

This may bee for tryall and examination of our selves, what our care and endeavour is in stirring up our selves in all duties and exercises of piety; How have we answered all that cost and care of God towards us? How doe our hearts run and cleave to the Lord in preferring him before all things, ^l satisfied with him alone? How are wee for Christ? since the faithfull called and chosen are with Christ, fighting on his side against the Dragon and

and his Angels, against Anti-christ and all his Adherents; and since *he that is not with Christ, is against him*; and *hee that gathereth not with him, scattereth with the Devill*: Our new Creation giving a new disposition, whreby we rise upon the Lords side, against whom, before, *our wisdom was enmity*. Doe thou seriously weigh what answer thou canst give, as in Gods presence, without deceiving thy selfe, or others, unto that pressing question of our Saviour, *What doe ye more than others?* What doe you more than the carnal and profane? then the civill, or the hypocriticall professor? What doe you more for God than these?

Mat. 12.30

Rom. 7.

Mat 5. 47.
τί περίσσει
What singular thing doe you.

How

Pse 3.

How may this smite, as with a mighty scourge of reproofe, the very spirits of Gods owne people for that sluggish, and bed-rid disposition that cleaves to our nature ? How doth our wonderfull guiltinesse of the neglect of this duty begirt, and besiege us on every side ? Whose heart may not smite him ? Whose minde doth not secretly mis-give him, and falls under the thought of his grievous omissions ? Whose conscience doth not tell him that hee is involved, and enwrapped in this spiritual drowfinesse and Lethargie ? Who may not take up this heavy complaint, There is none that stirreth up himselfe : and may say, and I am
one

one of them: and so may I say, that speake this; and thou that hearest this. Ah wee fooles, and slow of heart, we have not put forth our selves in any proportion answerable to the grace given, or mercies received. Ah! (deare Christian) hee that shall looke backe, and take a serious view of the time of his life since his calling, and shall consider what speciall opportunities of doing, and receiving good hee hath fore-flowed, how cold and carelesse hee hath bin to oppose, or prevent sinne in himselfe or others; what a dead heart hee hath had for the most part, in all the duties of Gods worship, both in his prayers to him, his prai-

praises of him, and his standing for him; how the bowels of his compassions have bin lockt up from his brethren, whose good he should more have tendred: his slacknesse and slownes in his christian race, going most an end a snailes pace, as though heaven were notworth the coming thither: if any shall (I say) consider his many failings, and grosse omissions in al the aggravating circumstances of them, if the teares stand not in his eyes, he hath just cause to complaine of the hardnesse of his heart. Ah if our hearts were searched with lights and tapers, what a deale of luggage and lumber would there bee found: what heaps of drosse,
of

of cold and sluggish matter
would appeare to lye dead-
ing and damping those few
sparkes of heat, and little
light yet remaining in us?
Good Lord! how full are
we of our selves, and of the
world? what strange lusts
and passions lyes yet unmor-
tified in us? which keepe
downe our minds that wee
cannot lift them up to divine
and spirituall things: May
it not be said in a spirituall
sense of most of our hearts
and houses, as the ⁹ Prophet
speakes, *there is not a deale to
warmed at?*

9 Isa 47.14

How should this humble
and asham us? how should
wee bewaile this wretched
lushishnesse and sluggishnesse
of our spirits, this indisposi-
tion,

V/e 4.

tion, this unactivenesse and unzealousnesse, if it were possible, with teares of blood? The godly are wont to esteeme of life, not according to that they find in their body, but their soule; when that wants a heavenly disposition to spirituall things, they lament over it as a dead soule, since herein stands the life of it, to be stirring and active in our duties of love and obedience. *1 O Lord, by these things men live, and in all these things is the life of my spirit,* saith that good King Hezekiah. Let us but stand a while and thinke what good might have bin done, which now hath beene fore-flowed in our owne hearts, in our families, and abroad: if in
our

1 Isa. 39. 15.
16.

our first setting out in our christian race wee had thus bestirred our selves; now that time is past and gone, and spilt like water on the ground, which can no more be gathered up againe! What prayers and sermons have bin lost, &c. what sinne and evill might have bin avoided, the guilt of which now stickes upon thee. But more especially should it abase us, and throw us downe in our selves, and make us blush within our selves, that we have bin so vilely wanting to the Lord and his grace, that we have not stirred up our selves according to the grace given, and abilities bestowed upon us; in that we have not done that which
we

we might have done, and was in our power to do, both in regard of resisting sins and temptations, and performing duties of pietie and mercy.

Quest.

Whether a man may do more then he doth with that ability which hee hath.

Ans. I

But here it may be demanded, Whether a man may doe more then hee doth with that ability which hee hath?

For the answering of this question, I shall lay downe these severall positions:

I.

First it is granted that an unregenerate man can doe no good Spirituall without grace; *the tree must be good before the fruit can be good: As the branch beareth not fruit but in the Vine, Iohn 15.4.*

Mat. 12. 33

John 15.4.

2

Secondly, Yet a naturall man may doe more then hee doth, towards the attainment of

of a better state, and to the good of other men, they might use meanes, as Hearing, reading, prayer, as it is an outward action, so giving to the poore, &c.

Thirdly, a regenerate Christian, as in his first regeneration, he is onely passive, God infusing new habits of of grace, new qualities into every faculty: so after regeneration hee cannot doe all the good he would, nor when he would, nor as he would.

Fourthly, A regenerate Christian after grace received, standeth in neede not onely of generall aide, * but

about. As an instrument, even when it hath an edge cutteth nothing till it be assisted and moved by the hand of the artificer: so a Christian, when hee hath a will and an habituall fitnessse to worke, yet is able to doe nothing without a constant supply and assistance and concomitancy of the grace of Christ, exciting, moving, and applying that habituall power unto particular Actions. E. K.

3.

v Rom. 7. 15
Gal. 5. 17.

4.

* It is Gods free grace, his voluntary influence which habituateth and fitteth al our faculties, which animateth us unto a heavenly being, which giveth us both the strength & fust act whereby we are qualified to work, & which concurrēth with us in actu secundo, to all those workes which we set our selves a-

of

of supply of new grace, to put forth every spirituall act of grace; partly for the working out of his owne salvation, and partly for the more spirituall and lively performance and accomplishment of the worke it selfe. Hee standeth in need of,

1. Preparing grace, that whereby God prepared the heart of *Titus* to receive *Pauls* exhortation, 2 *Cor.* 8.

17. By this grace the hearts of Gods people are prepared to pray, *Psal.* 10. 17.

2. Exciting, or awakening, or quickning grace: *Isa.* 30. 4. in the latter end of the verse, *Hee wakeneth morning by morning, hee wakeneth my eare to heare as the learned.* So, *Psal.* 143. 11.

3. Affi-

3. Assisting and strengthening grace, 1 Pet. 5. 10.

4. Enlarging grace, *Psal.* 119. 32.

5. Directing grace, 2 The. 3. 5.

6. Protecting, or preserving grace, keeping off prevailing interruptions, *Esay* 27. 3.

7. Perfecting grace, 1 Pet. 5. 10.

Fifthly, Though a regenerate Christian cannot by his owne abilities excite, or prepare, or enlarge his owne heart to any Spirituall duty, yet by the grace he hath received, he may, and ought to use the meanes which God hath appointed for the stirring up of the heart towards God: for,

I. He

5.

1. Hee may walke in a conscionable care not to live in any knowne sinne, or after the flesh; for to live after the flesh, deadeth and dulleth the Spirit, *Rom. 8. 13.*

2. He may abstaine from the constant, abundant use of sensuall comforts; for such (though lawfull) will secretly choake the heart of a Christian, as they did *Salomons.*

3. Hee may diligently use the holy Ordinances of God, especially the hearing of the Word where it is Preached with power; in the use whereof, a regenerate Christian, by grace received, exceedeth a naturall man, in that a naturall man can onely heare, but not upon a right ground,

ground, nor for a right end ;
but a regenerate Christian
by grace received, may heare
in obedience to Gods ordi-
nances, and for his edificati-
on, seeking and waiting up-
on God for a blessing, *Cant.*
3. 1.

4. Hee may discern the
dulnesse and deadnesse of his
owne heart to all spirituall
duties, and may * complaine
thereof unto God in prayer,
Isa 63. 17.

* *Isa. 63. 17.*

Sixtly, for want of the use
of these meanes he may just-
ly be said *not to prepare his own
heart, 2 Chron. 12. 14. not to
stirre up himselfe to take hold of
God, as in the Text : and so
thereby to * grieve the holy spi-
rit of God, and to receive the
grace of God in vain, and ther-*
I fore

6.

x *Ephe. 4. 30*
y *2 Cor. 6. 1*

fore may justly be reprov'd
hereof, and complained of,
as in the Text. Besides this,
the constant experience of all
the children of God will
beare them witnesse, that
there be no sinnes that lye
more heavie upon them, or
under which they doe more
deepely groane and mourne,
then their walking unwor-
thy of those precious mer-
cies, and graces they have re-
ceived, neither growing up
in them to that strength, nor
employing them to that
fruitfulnessse they might have
attained unto.

But why is it a sinne not
to stir up our selves to holy
duties, since exciting grace is
Gods worke alone, and hee
must renew it every mor-
ning,

*r. Verum, huius
modi, studium
illud meum est
zelus (si hoc
nomine dig-
nus est) ad co-
remissus et
languidus fuit
ut innumera
mihi od mis-
sione memini
præclare fun-
ge, dum desu-
isso fater.*

*In Test. Cal-
vini in vita
ipsis, p. 102.*

Quest.

ning, else the worke will not be done, *Is. 50.4.*

Ans. Because it is by reason of our sinne that God doth not stir us up: as,

Ans. 1

1. Our narrowness of heart and mouth in prayer, *Psal. 81. 10.* Aske liberally and have liberally: prayers are^a like arrowes of Deliverance, which would be multiplied and enlarged.

22 King. 1. 17, 18, 19.

2. Our heedlesnesse in the use of the ordinances, *Luk. 8. 18.*

3. Unfruitfulnesse in the use of grace received, *Mat. 23. 29.*

4. Unbeleefe, *Mat. 14. 31.* else renewing our waiting on the Lord for his helpe and grace, would renew our strength, *Is. 40. 31.*

I 2

Thus

b Recte homo
corripitur qui
precepta non
implet quia
ex eius negli-
gentia est quod
gratiam non
habet per quam
possit seruire
mandata.

Th. Aq. quest
disp. 24. art.
14.

Use 5.

Thus you see how still the fault^b returns upon our selves, how we cannot stand before this truth, but must lye downe as condemned of our selves, and guilty of this evill, that we have not stirred up our selves to doe that which was in our power to have done, that good (I say) which we ought and might have done.

What remaines now but that I should call upon you, and my selfe, with all the strength of exhortation I may, (and the Lord grant it may be effectuell to us all) that wee set about this so needfull a Christian dutie, and that if it be possible we might bee drawne off from our dregs and lees, to get a-
bove

bove our selves, and to bee
heightned in our desires, and
practice of all Christian
duties, to doe them in a more
lively, a five, & stirring man-
ner: this being like oil to the
wheeles, and as wind to the
sayles that sets all a going;
this indeed is all in all, for
what are all our services but
saplesse, livelesse, and loath-
some things without this?

And first I would bend my
speech to such as formerly
have bin more forward and
stirring-hearted, but now are
growne more remisse and
spirit-lesse: I would speake
to such, in the Name of God,
as the Lord speakes by the
Prophet to his people, *What*
iniquity have your fathers found
in me, that they are gone from

c Jer. 2. 5

d Psal. 45. 1

*Siccine pua-
 mme or affe lo-
 nam? Sic Da-
 nielem inter
 Leones? Sic
 latronem in
 cruce? Hser. m.
 speaking
 there of cold
 prayers.*

mee? What evill have you found in Gods wayes, that you are growne weary of them? Speak, in the presence of God, what evill have you found in prayer, that you grow so slacke in it? you were wont you could have gone to the Lord with much enlargement, and, it may bee, with many traies; ^d your tongue was as the pen of a ready Writer; why are you now so narrow-hearted? Why doe you so fore-flow the duty? and make so many excuses? and are so loath to come into Gods presence? neither is there that strugling against this woful disposition as formerly. What evill have you found in Gods word? the time was when you went with

with much joy to Gods house, and you loved the Bible above al books, and now it can lye a day, & sometimes a weeke, and you never looke into it? *Are the consolations of God small with you?* are the counsels and exhortations of the Scriptures grown weak? Are the promises of God more dry and withered? Is not God still a hearer of prayers? or is his arme shortened that it cannot save? God forbid! But doth not the fault lye in your selfe, unto whom the world, and other sinfull distempers have marred the rellish and taste of these Divine counsels and comforts? What evill have you found in the society of Gods people? of whose

e Job 15. 11

grace and goodnesse you cannot be but well perswaded, why are you so strange unto them? the time hath bin when you have preferred them before all others, and chose them for the onely companions of your life, you could have opened your mouth to the edification of others, but now you are like a curst Cowe that will not give downe her milke; you can now like well enough of carnall speech, and worldly company, and can fort your self: with such of whose happinesse you have no perswasion. Speake, is not this your case? are you not blame-worthy? why then be grieved, and sigh within your selfe: and *Remember from*

*from whence thou art fallen, and
repent and doe thy first workes.*

Let our Saviours counsell
come seasonably to thee, & be
watchfull to strengthen the things
which remaine, which are ready
to dye: rest not in this unpro-
fitable and uncomfortable
condition, till thou finde thy
spirit to revive, and thy care
of better things to flourish,
and spring againe in thee:

^h lift up thy hands that hang
downe, and the feeble knees, lest
that which be lame be turned out
of the way. Labour to reco-
ver thy former strength and
station; and therefore to
cherish and blow up that fire
which yet remaines hid un-
der the ashes, ⁱ that thou lose
not that which thou hast wrought
but mayest receive a ful reward.

g Rev. 3. 2

h Hcb. 12. 12
13.

i 2 John 8.

Cantion.

But least any be discouraged, wee are to know, that this dulnesse and unstirringnesse of heart, may proceede sometime from

1. Weakenesse, faintnes, and feeblenes of body, whether it be in regard of present sicknesse, indisposition to health, age, or other bodily infirmities, in which case a good Christian may be feeble in performance of duties, the minde most an end following the present temper of the body.

2. It may proceede from melancholy distempers with which the minde may be over-growne.

3. Or the party may lye under some violent temptation of Satan, or distresse of
con-

conscience, which may strangely, for the time, make one dull, mopeish and forgetfull.

4. Or it may proceede from spirituall desertion, when the sense of Gods favour, love and wonted presence may be departed from him for a time.

5. Or the outward meanes of the Word may be taken from them, either wholly, or it may be much ecclipsed, which formerly they enjoyed in more plentie and power.

These, and many such like, may bring a dulnesse upon the heart in Dutie; but if thy wearisomenesse in duties, and thy decayings in good arise from none of these, but that
it

it hath rooting and foundation in thy owne corrupt nature, and is cherished and fomented by the *lusts of other things*, thou must take it home to thy selfe, and know thy case is so much the worse, and that thou art laden with the more guilt, by how much thou art left without excuse, God having done so well for thee, and thou having so^k ill requited him.

k Deut. 32.6

Lastly, this exhortation is to be set home upon every one that feares the name of God, be they poore or rich, noble or meane, learned or unlearned, yong or old, all neede it, and therefore all may hearken to it; for all to knowe and quicken up our selves, to sharpen and set an edge

edge upō our selves, to rouse
 up our selves, to presse forward
 and goe an end with all our
 might, in all our duties. O
 what is worthy our care,
 paines and travaile if this be
 not, to have our spirits quick-
 ned and enlivened with
 stronger incitations to what
 is required of us, to tugge
 and toile, to labour & sweat
 in this worke, breaking
 through all difficulties, and
 bearing up against all oppo-
 sitions. As the Cocke claps
 his wings to stirre up him-
 selfe to crowe, and as a fire-
 brand borne in the winde is
 the^m more enkindled; and
 as *Sampson* stirred up his
 strength, when it was told
 him the *Philistims* were up-
 on him. As there was more
 in

1 Non ad re-
 bore tantum
 sed ad sudore.

m See *David's*
 answer when
Michall his
 wife mocked
 him.

2 Sam. 6. 30.
 21, 22, 23

a Iudg. 6. 14

o Pro. 15. 24

p Gal. 2. 20
Rom. 14. 23
q Dent. 5. 29

in *Sampson* than in another man, so is there in every true Christian, who being in covenant with God, and having his vowes upon him, he goes forth in the strength of these and so long as he *goes forth in this might*, and cleaves to him that is the strength of Israel, so long no sinne shall master him, nor dutie be too hard for him; otherwise hee shall bee weake and as another man. Hence it is that *Salomon* saith, *The way of life is above to the wise*. The godly man goeth an higher way then his neighbour, even in the common businessses of this life, even of his ordinary calling, because they are done in *p* faith and *q* obedience: much more when hee draw-

draweth neere to God in more immediate duties of his worship, as when we are to praise him, or stand for him. This is that which puts the difference, even the heart stirred and moved with these principles, which being wanting in every naturall man, the heart must needes sinke, and flagge in his performances. O then that there were such an heart in us as to goe this higher way, to get above the ordinary sort, even like the Ægles of heaven, who delight themselves in their high flying, and when they are farthest from the earth: so to get above earthly men, and earthly things, to be as the flame, which, the higher it riseth, the purer it is;

r Pio. 4. 18

is ; so still to bee aspiring in our thoughts, desires and indevours, and to get them up to such a pitch, by which they might bee freed from their dregs and drosse.

¶ *Fides auget
etatem. Amb*

¶ *In brevi vite
spatio temporis
virtutum
multa reple-
vit. Hieron.
Ep. ad Fu.*

And seeing the strength of our minds is the most precious thing wee have, wee should reserve this for the most excellent duties and businesses, and bestow it upon them. Thus shal we make a short life a long one, and thus shalt thou live more in a day, than another doth in seven yeares, or in all his time : for it is not to bee reckoned a life which is measured with dayes and yeares ; but that which is filled with good Actions, with fervent prayers, with walking in

in an awfull feare of God,
with denying thy selfe, and
mortifying thy lusts, with
bearing afflictions patiently,
with giving good example
unto others, to helpe the di-
stressed and afflicted, to stand
on Gods side, opposing the
sinnes and evils of the times,
&c. this is truly to live; these
are the most noble actions of
life, and these are the most
excellent issues and produ-
ctions of the mind and soule.

CHAP. IX.

*Shewing some Motives unto this
duty of stirring up our selves.*

NOW that wee might be
farther moved and stir-
red

u1 Cor. 13. 31

* 2 Cor. 14. 13

x 2 Cor. 9. 2.

y Exo. 14. 25

red up hereunto (for God knowes that great is our dullnesse, and slow are our apprehensions of these things) let us consider in the generall how wee are commanded *earnestly to covet the best gifts,* and ** to study that wee may excell;* and that it is honourable to be^x leaders in goodnesse, to be presidents of piety, provoking others; and that if this stirringnesse of heart be wanting, all goes but heavily forward. As the 7 Egyptians, who, when their wheeles were taken off, drave their Chariots but heavily. But more specially there be three things which I would offer to your consideration to move to the duty in hand.

First,

First, looke a while, and see what a stirring and busie world it is, how mightily men are put forward, and set a going in their severall wayes, according to the severall projects they drive, and those inward principles by which they worke, and by which they walke. The world is as a great Ant, or Emit-hill, where there are multitudes of those busie creatures, carrying and re-carrying strawes, stubble, or other such luggage, and every one busie in doing something, and intent to adde, and bring to the heape : So in this world there is a mighty and generall businesse, an earnest trudging about, a continued sollicitousnesse, plotting

I.
Consider
what a stirring world
it is.

ting, and working upon the face of the earth. See it in a few instances:

1. The Time-server is busie to fit his sailes to every wind, marks what is in grace and fashion with the Times, observes the Motions of great ones, and studies how he may please the most.

2. The deepe and clung-headed Politician, who dwells many times the next doore to Atheisme, is busie in wheeling about his owne ends, is darke in his wayes, and usually, like a Boat-man, looks oneway, and rowes another.

3. The Ambitious man puts on *Absolons* behaviour, is busie in seeking applause and respect, and how he may be carried aloft, as a feather, upon

upon the breath of men.

4. The Voluptuous man is busie to draw out the quintessence of all finnes and vanities ; to sucke the sweet out of them, to array himselfe like a childe of Paradise, and to have his part in all the pleasures of nature.

5. The worldling is busie in telling his money, casting up his accounts, looking in his Almanacke, enquiring for a purchase, *enlarging his barnes*, alwayes plotting how hee may get or save. The Papists are busie to advance the Catholicke cause, as they call it, to make Profelytes ; busie they are in their Devotions, as the ² Prophet speakes, *The Children gather wood, and the Fathers*

Luke 12. 13.

² Jer. 7. 13

a Iob 1.7.

b Psa. 17.14.

c Turpe est
 impios diabolo
 tam strenue
 seruire nos
 Christo pro
 sanguinis pre-
 tio nihil re-
 pendere.
 Cyp. lib. de
 opere et cle-
 mosy.

thers kindle the fire, and the wo-
 men knead their dough, to make
 cakes to the Queene of heauen.
 The Divell is busie,^a going to
 and fro in the earth, doing
 mischief, murdering soules,
 and filling Hell. All these,
 and many others, are driven
 with great force upon their
 severall wayes, and are un-
 wearied in them. Thus it is
 with the men of this world,
^b who have their portion in this
 life. And how should this
 fire us, and put life and spi-
 rit into us, who serve a bet-
 ter master, and have better
 worke to doe? 'Why should
 not wee doe more for God
 and his honour, than any in
 the world should doe for
 themselves, or to promote
 Satans kingdome. Let us
 resolve

resolve therefore with the Prophet ^d *Micah*, *All people* (saith hee) *will walke every one in the Name of his God, and wee will walke in the Name of the Lord our God for ever and ever.*

d Mic. 4. 5

Secondly, let it move us to consider how our blessed Savior, in the great businesse of our Salvation, stirred up himselfe, and put forth himselfe to his ^e *uttermoſt* for us; he stirred up all his strength, left nothing undone, bare as much as hee could beare, ^f went as low as he could go, downe to the grave, even to hell it selfe in paines and anguish of Spirit, did what possibly he could doe; which should fill us with strong desires, and endeavours, to in-

2.

Looke upon our Saviour, how he stirred up himselfe in the great businesse of our Salvation.
e Heb 7. 25.
ἐἵς τὸ πᾶν
τέλει.

f Phil. 2. 7.
Scipsum ex
manus,

g *Quid nos
pro Domino
tam bono fa-
cere convenit
cum ille pro
malis Seruis
ſanta feceret?
ſalu.*

h Gen. 3. 15

3.
The certaintie
and fullneſſe of the
reward. &

enforce our ſelves to our
uttermoſt, for ſo & kinde a
Redeemer as we have found
him to be, to loue his perſon,
to prize his merits, to obey
his will, to delight in his
Ordinances, to love his chil-
dren, to doe what wee may
to advance his honour and
ſervice, to^h tread hard up-
on the Diuels head, and to
be profeſſed enemies to his
kingdome all our dayes.

Laſtly, this ſtirringneſſe
of heart, as it is accompani-
ed with much ſweet peace,
and inward comfort, and reſt
of heart; and as it brings a
good report, and eſteeme in
the Churches of Chriſt;
cauſing one Chriſtian (of
what degree, calling, and
condition ſoeuer hee be) to
excell

excell another, and appeare
higher, even as *Saul* did a-
mongst the people : so it is
attended with certainty and
fulnesse of reward, & that ac-
cording to the quality of our
worke ; as there hath beene
more grace in it, more reve-
rence, zeale, fervency, more
faith and resting upon God ;
so shall the ^h reward be more
plenteous and abundant.
The more faithfull service
wee have done, the more
welcome shall wee bee to
him when hee calls for us ;
As a faithfull Embassadour
is welcomed home by his
Prince ; and as a Factor, that
hath done his master good
service in a farre Countrey,
is gladly receiued by him.
O when the faithfull soule,
K being

h² Tim. 4. 7, 8

i Mat. 25. 23.

k Rev. 3. 21

being carried on Angels wings, shall first set footing on the glorious pavement of heaven, and the Lord shall say, Welcome my deare and faithfull servant, thou hast beene a good servant unto mee, *Enter into the joy of thy Lord*; this speech shall bee of more infinite refreshing, then if tenthousand worlds, and the glory of them, had beene given unto it; for what could bee spoken more by the Creator? what could be desired more by the Creature? This their faithfulness also, with how much the more stirringnesse and advantage to the Lords honour it hath beene managed and discharged, by so much the ^kneerer in place it brings

us

us to the Lord ; As *Dauids*
 Worthies were admitted to
 have the neereſt place about
 his perſon. How many thou-
 ſands are there of Saints at
 this day, *ſtanding before the*
Throne of God, with Palmes in
their hands, and Crownes on
their heads, who in this world
 have beene the Lords Wor-
 thies, who have fought his
 battels, and lifted up his
 Name to their uttermoſt.
 Speake, O ye bleſſed ſoules
 departed, whether this bee
 not your glory and your joy
 that you have had your harts
 ſtirred for the Lord ; and if
 you were upon the earth a-
 gaine, whether you would
 not doe, if it were poſſible, a
 thouſand times more for
 him, that for ſuch weake

1 Rev. 7. 9. 14
 15.

m Rev. 15. 3.

n Revel. 1. 6

o 1 Cor. 5. 13

services, such poore and imperfect performances, hath rewarded you with the favours and joyes of eternitie.

m O who would not feare and serve thee, O Lord, thou King of Saints, and glorifie thy name? who makest all thy servants

n Kings, and affordest them everlasting Communion with thy selfe ! It matters not (deare brethren) what wee are in this world, how shunned, despised, and *o made the off-scouring of all things ;*

nay, though every one that meets us should spit in our faces, revile, and trample upon us, if by this meanes any honour might redound to the Name of the Lord ; it is enough for us to bee happy when we dye, and to be safe

safe

safe over that ^p gulf that
parts Hell and Heaven, and
to ^q see the face of God with joy
to all eternity. O Eternity!
Eternity! blessed Eternity!
this makes abundant amends
for all, though wee should
live here thousands of yeers,
and in them all doe and suf-
fer hard things! How
should this fill our hearts
with great thoughts, our
hands with all advantages?
how should wee with great
courage go forth to meet all
opportunities? What a spur
should this put upon all our
endeavours? How should we
thinke our selves happy that
ever we were borne, that the
Lord hath done us this ho-
nour, as to put us into his
service? and that hee hath

p Luk 16.26

q Iob 33.26

r *Fredericke?*
Danville, and
Francis Rebe-
xies, after
they had re-
turned from
the Torture
to their fel-
lows in pri-
son, rejoiced
together, &
comforted
themselves
with the me-
ditation of
the life to
come, and
contempt of
this world,
singing
Psalmes to-
gether till it
was day.
Fox. Act &
Mor. vol. 2.
p. 160

1 Cor. 2.9

conferred upon sinners and poore wormes, such as thou and I are, *Such things as neither eye hath seene, eare hath heard, nor have at any time entered into the heart of man to conceive.*

CHAP. X.

*Shewing some Meanes to attaine a stirring heart
in duties.*

NOW for our further help and light in so needfull a point, I would lay downe some few helps and meanes by which we might the better attaine unto this stirringnesse of heart:

I.
The remors

First, we should endeavor
the

the removing of al those lets
and hindrances, which doe
any way dampe and dead the
heart, keepe it under, and lay
bolts and fetters upon it.
Such are,

1. Idlenesse, slothfulnesse,
and carelesse mis-spending
our time, incogitancy, let-
ting the mind drive, as a Boat
or Ship that hath none to
guide it, but it floats up and
downe uncertainely; so li-
ving without a calling, and
the like.

2. Barrennesse, and un-
fruitfulnesse in our Christian
course.

3. Lusts, and passions,
and such like sinfull distem-
pers, which are the sicknesses
of the soule, and keepe it in a
low and weake estate.

ving of all
those impe-
diments
which damp-
and dead the
heart.

4. Unnecessary sadnesse,
and uncheerefulnesse.

5. Vaine feares of what
may befall us in regard of
our Christian profession.

Vulgar spee-
ches against
the earnest
profession of
Religion.

6. The dissuasion of
worldly men, carnal friends,
and kindred, which say,
Why cannot you content
your selfe to doe as others
doe, but you must make all
the Towne and Countrey to
talk of you, in being so strict
and precise, in running after
Sermons, and in saying as
many praiers as would serve
two or three besides, there is
a reason in all things, and e-
nough is enough. Thus our
Saviours kindred dealt with
him, who seeing him won-
derfull earnest, and painfull
in Preaching to the people,
came

came to lay hold of him, thinking he had bin *besides himselfe*.

t Mar. 3. 20,
21.

7. Worldly cares, and multitude of worldly busi-
ness, which *choakes the heart*.

u Mat. 13. 22

8. Sinfull pleasures, too much carnall mirth, or abu-
sing of lawfull things, which mightily * weaken, intene-
rate, and emasculate the Spi-
rit, and draw out the vigour and vivacity of it.

* *Anima di-
spersa fit in-
ert,*

9. Conforting much with Civill and Carnal company, these are as a continual drop-
ping, which insensibly cools the lively operations of the Soule: A good man amongst such, is like a sheep amongst the briars, he wil come away a loser, doe what he can.

K 5 10. Re-

10. Resting in thy present condition, contenting thy selfe with the beginnings of Grace, and with that measure thou hast.

11. Discouragements in thy selfe at thy owne weaknesses and inabilities for want of parts and gifts. For this God was angry with *Moses*, who pleaded his inability to goe on Gods errand: consider what the Lord said to him, *x Who hath made mans mouth? or who maketh the dumbe or deafe? or seeing or blind? have not I the Lord?* Who hath given thee that which thou hast? Who can increase it? Who also will expect no more then he gives.

xEXO.4.4.10

2.

Earnest prayer
unto God.
Iam.1.17.

Secondly, seeke this of
God

God by earnest prayer, from whom comes every good and perfect gift. Let thy heart follow the Lord with uncessant requests, leave him not till hee answer thee in this great suit of giving thee a stirring heart. Iabez, in the 1st first of the Chronicles, makes this prayer to God, saying, *O that thou wouldst blesse mee indeed, and enlarge my coast! and God granted him that which hee requested*: So doe thou say, *O that thou wouldst blesse me indeed, and enlarge my heart. This is a blessing indeed, if God would bee so gracious to thee as to grant thy request. Thus 2^d David often prayeth, that God would quicken him, and unite his heart to feare the Name of God.*

^a Draw

ys Chr. 4. 10

2 Psal. 143. 11
& 86. 11

a Cant. 1. 4

^a *Draw me* (saith the Church in the *Canticles*) and *wee will runne after thee*. These are the breathings of a faithfull soule, and thus shouldst thou doe: if thou hadst but one request to make, next to the salvation of thy soule, this, O this should be it, that God would give thee a stirring heart: for without this, heaven it selfe would not bee heaven; and with this, a very dungeon would seeme a corner of heaven. In all thy prayers therefore, put up one petition for this, that God would keepe this Holy fire upon the hearth of thy heart all thy dayes.

3.

Often to re-
new our for-
mer promises
& purposes.
b Ps. 119. 116

Thirdly, we must renew our^b purposes and promises often, wee must lay more bonds

bonds and engagements upon our selves, more Vowes and Resolutions, and charge our selves with them, and to doe it solemnly with Prayer and Fasting if need require, to bind our selves the more strongly to our duties: even that wee will stand on the Lords side, and give up our selves more for the publike good; and for this end wee should often commune and reason with our owne harts, chiding and reproaching our selves for our dulnesse, and dejection of Spirit. *Why art thou cast downe, O my soule* (saith^d David;) As if hee should have said, O my God, I doe lye downe overthrowne in the strength of my minde, and I am ashamed

c Pf. 132.2,3
Psa. 137.5,6.

d Psa. 42.5,6

shamed of my selfe for it:
*My soule hope thou in God, I
 will yet praise him more, I
 will remember him, and all
 his promises and mercies,
 and cleave unto them with
 more faith, and greater con-
 fidence than ever yet I have
 done.*

4.
 To set before
 vs the exam-
 ples of Gods
 seruants, who
 haue excee-
 ded this way

e 1 Theſ. 1. 7
 2 Theſ. 1. 3, 4

f Luk. 7. 44

Fourthly, wee should of-
 ten set before us the exam-
 ples of Gods Saints and ser-
 uants, who have exceeded
 the common measure in
 their zeale and earnestnesse.
 As the Apostle saith of the
e Thessalonians, That they were
*patternes to all them which be-
 lieued in Macedonia and A-
 chaia*, and propounds them
 in their rare faith and pati-
 ence with glorying. f *Seeſt
 thou this Woman* (saith our
 Savior

Saviour to *Simon*) compare her love to mee with thine, and bee ashamed. So also let us looke upon such who are now living, who excell in this grace; prize them highly, rejoyce in their society, resort unto them as to the ⁸ most excellent upon the earth. When wee want fire, wee use to goe to our neighbours, and to light our Candle at anothers flame. Seeke them out, though it cost thee much travaile and paines, they will abundantly recompence all thy labour. ^h *Did not our hearts burne within vs*, say the two Disciples when they travelled together, and talked with our Saviour. O the communion of Saints! what a blessing

Psal. 16.2.

h Luk. 24.32.

ling is folded up in it, and goes along with it! How doe the sparks flye abroad? and how are our cold and and dull hearts quickened and enflamed thereby? How doe Gods servants many times part from each other, blessing God in their hearts, that ever they saw the faces, or heard the voyces each of other, having got such courage and strength one by another.

5.
The frequent exercise of that grace we have.

Lastly, the carefull and frequent exercise of that grace we have in any kinde helpes much to stirre up the heart. Every act intends the habit, and the more the acts of grace are iterated and repeated, the more the grace is intended and enlarged, the more

more spreading, strong and active it growes. The more wee lay forth our selves, dresse, and tend to every grace and gift bestowed, the greater is the increase and fruit of them. As it is in a tree planted, and plashed against a wall, the more it is spread, and layed forth in the branches, even to the least twigge, the more warmth and vigour it gets from the Sun-beames, and the more fruit it beareth. Thus when every grace is exercised, and put to the best use and advantage, it must needs make a stirring and a fruitfull christian. And as men get warmth into their hands by rubbing them, and as the waxe is made fit for the seale by cha-

simile.

i Quomodo
sine exerci-
tio dos
Etrina aut fa-
me vfu profe-
ctus? Res om-
nis pro viis ac
domesticis ex-
ercitiis auge-
tur,
Amb. offic. i.
cap. 5.

k Exo. 34. 29

chasing it; so exercise of grace helpes to warme and kindle the heart, and makes it fit for many divine, and heavenly impressions to be put upon it. Thus fervent prayer kindles the heart, increaseth that grace by the often exercise of it, stirres up other graces in us, and shakes off all heavinesse and drowinesse of soule.^k When Moses had bin long with God in the holy Mount, there was a brightnesse and shining put upon his face. So our conversing much with God by prayer puts a greater light, and brightnesse upon the soule.

Thus he that edifies another, edifies himselfe, and whilst he is imparting what grace

grace hee hath to others, it growes in his owne heart, as the¹ bread did in the Disciples hands, whilst they were distributing it to the poore hungry people. The more also wee put forth the fruits of Christian love towards others, the more loving it makes us; by giving wee become more liberrall, and by shewing mercy on the distressed, more pittifull; besides that great comfort and refreshing of heart which followes upon well-doing.

1 Mat. 14. 19,
20.

F I N I S.